

Mar
Abimalek
Timotheus

A Biography

MAR APREM

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

MAR ABIMALEK TIMOTHEUS

A BIOGRAPHY

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MAR APREM

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TRICHUR

(KERALA, INDIA)

1975

MAR ABIMALEK TIMOTHEUS

(*A Biography - in English*)

By MAR APREM, B.D., M. Th., S. T. M. (New York)

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P R E F A C E

It is thirty years since Mar Abimalek Timotheus Metropolitan breathed his last, on April 30, 1945. Still his memory is cherished in the minds of thousands of his admirers. Many people have constructed his memorials in the form of institutions to perpetuate the memory of their beloved Metropolitan who laboured hard for the reconstruction of this ancient church in India. As the years pass by, the people who knew Mar Abimalek Timotheus Metropolitan personally are passing away. The younger generation does not know much about him.

I was only 5 years old when Mar Timotheus died. Still I have vivid memories of his funeral. Our family was close to him. I had visited him at the Metropolitan's Palace. But an event immediately after his death is more shockingly vivid to me than any other childhood memory. I went to pay my respects to the dead body on May 1, 1945 and then joined the crowd to see the grave that had been dug to bury him. As I bent down at the edge of the grave to look how deep it was, the mud under my feet gave way. A startled old man standing near me pulled me back and thus prevented a tragedy. Now as I sleep in the same bed in which Mar Timotheus breathed his last, my memory goes back to that incident of 1945 and I thank God who spared me to write the biography of Mar Timotheus thirty years later.

It is my interest in the Church history and devotion to the lamented memory of Mar Abimalek Timotheus Metropolitan that have encouraged me to write this book. The writing of the biography of Mar Thoma

Darmo, published in December, 1974 delayed the publication of this book more than I had anticipated.

The diaries, letters and other written and printed materials, preserved at the Metropolitan's Palace, where I reside, have been of immense help in the preparation of this biography. I have tried to be as objective as possible. Many aspects of his career have been brought to light. Actually his biography should be much larger in size than this. But I have been selective and I have stuck to the principle of brevity.

He could not complete even 67 years in this world. When he arrived in India as Metropolitan in February 1908, he was not even 30 years old. He functioned as a Metropolitan for a little more than 37 years. Apart from the four trips he made to the Middle East, England and America for the settlement of his fellow Assyrians, who became refugees since the world war of 1914-18 A. D., he spent all his time for the preservation and progress of the Church of the East in India, known as the Chaldean Syrian Church.

The period of his stay in India too was not pleasant. His early years, at least upto 1925, were marred by protracted litigation. When the court cases were over in 1925, the patriarchal household (the boy patriarch Eshai Shimun and his aunt Lady Surma, both of them now living in California) turned against him. Mar Timotheus was not allowed to carry on his duties as the Regent to the Patriarch. Bitter and broken, he was finally forced to return to India in 1928 where he remained until his death seventeen years later. Even in India he did not get the peace of mind or health he needed to carry on the difficult task of the administration of the Indian Church.

His life is a long story that is to be told in detail. That was what provoked me to undertake this difficult task amidst the many problems somewhat similar to those Mar Abimalek Timotheus had faced. This book may not do full justice to him. Nevertheless, it is the result of sincere effort of a beginner in this field.

Like all leaders of today, whether sacred or secular, Mar Abimalek Timotheus was liked by many and hated and criticised strongly by others including his own clergy. The oral traditions prevalent in the community among the older generation today is prejudiced either in favour of or against him. This study, therefore has mainly depended on records preserved by the Metropolitan himself including the criticisms and complaints against himself. My attempt in this book has been to present to posterity a scientific study of the available documents, as it is not easy for ordinary readers to have access to these documents, kept in the Metropolitan's Palace. For this reason, several oral stories current in the community have not found any prominent place in this biography.

Since Mar Abimalek Timotheus had lived in or visited the Middle East, India, England and America, this biography takes the readers to all these places. I have found it easier since I have been to most of these places mentioned in this biography. I am sure readers of this book will find it informative as well as interesting.

As a student of Church history, and as one of the two Vice-Presidents of the Church History Association of India, which is engaged in publishing biographies of Church leaders in India as well as

writing a comprehensive multi volume Church history; I find that the writing of this biography is of wide interest even outside the limited circle of the members of the church.

Mar Abimalek Timotheus, about whom the late Prime Minister Pandit Jawaharlal Nehru has mentioned in his autobiography, who has been spoken of with respect by Mahatma Gandhi, the Father of the Nation, and whose tomb in the Church at Trichur was visited by the present Prime Minister Mrs. Indira Gandhi, deserves to be known even outside the christian circles. This book is designed to be not only the mere chronicle of the events in the life of Mar Timotheus, but a history of the struggles of a community of Trichur during the period 1908 to 1945 also. It is also the history of the Assyrians and the struggle for their homeland in the terrible years following the first world war.

I take this opportunity to thank all those who have assisted me in many ways to write and print this book. I am also grateful to Deacon Joash J de Kelaita and Frances Patrobica of California who found finance for the publication of this book. Any profit from the sale of this book will go to Mar Timotheus Memorial Orphanage and Hospital at Kalathode, Trichur-5, which serve the sick and the poor to honour the memory of a Metropolitan who was a friend of the sick and the suffering.

Metropolitan's Palace, }
Trichur, Kerala. }
April 30, 1975. }

Mar Aprem.

CHAPTER I

EARLY LIFE

Abimalek was born as the son of a priest named Eshai and his wife Marganeetha in the ancient little village of Mar Beesho near lake Urumia in Turkey on August 28, 1878, the death anniversary of the Blessed Virgin Mary, Mother of Christ.

From his childhood, Abimalek spent his life in prayer and meditation. His interest was in asceticism. The missionaries of the Archbishop of Canterbury's Assyrian Mission¹ at Urmiah in Persia who educated Abimalek, observed it and persuaded him not to retire into a life of an ancient ascetic. They tried to train him for the greater responsibilities of the church.

In 1903 when Patriarch Mar Rowel² Shimun XVIII passed away his nephew Benjamin became

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1. Archbishop Benson of Canterbury sent the first organized Mission to the Assyrian Christians on June 2, 1886 A. D. The first two missionaries were W. H. Browne and A. J. Maclean. W. H. Browne worked in Kurdistan until 1910 where he died following an accident. A. J. Maclean returned to England and became a Bishop. He translated the evening and morning prayers of the church from Syriac and into English and published it under the title the "*East Syrian Daily Offices*", London. Rivington Percival & Co., 1894. This mission was finally discontinued on the outbreak of world war in 1914 A. D.
 2. Mar Shimun is the name used by all the Patriarchs of the present hereditary family which began to occupy the Patriarchal Office since the 15th century. Mar Eshai Shimun who is now living in San Jose, the last of this family, resigned and married on August 16, 1973.

Patriarch.¹ The young Patriarch invited his intimate friend Abimalek to be ordained. He could not refuse the cordial invitation of his dearest friend.

On July 7, 1903, Abimalek was ordained as a Deacon by the Patriarch. On September 21, 1903 he was raised to the status of a priest. On May 30, 1904, he received the ordination of an Archdeacon² and acted as the most trusted lieutenant of Mar Benjamin Shimun Patriarch.

By the end of 1903, priest Abimalek began to teach as a Chaplain in the school of the English Missionaries in Van, Turkey.

July 1904 journal of the Archbishop's Mission contains a letter from the newly ordained priest Abimalek dated December 15, 1903.

"The air here is very good hitherto, and my health varies between good and bad. Yesterday Doctor Usshur saw me and promised to cure my rheumatism, If I cease smoking tobacco and I said that I would promise not to smoke, if he cured me and made me as well as he is, and he agreed."

Assyrian Mission Report of 1904 speaks of the work of the Revd. W. A. Wigram.

"He has our best and most devoted Syrian priest with him, Qasha Abimalek of Mar

1. Benjamin, aged 18 had been already made a Metropolitan by the dying Patriarch nearly a fortnight before his death. After the death of the Patriarch Mar Issac Khananisho Metropolitan who was the senior most Metropolitan at that time, consecrated Mar Benjamin Metropolitan to the rank of the Patriarch.

2. Archdeacon is the sixth rank in the nine-order clergyhood of the church of the East. They are Reader, Sub-Deacon, Deacon, Priest, Co-episcopa, Archdeacon, Bishop (Episcopa), Metropolitan, Patriarch.

Bhishoo, who has been with us since childhood, and having considerable ability and fitness for the work, has already shown a missionary spirit, and desire to help his people guaranteed more over by a refusal to accept anything from the Mission except bare food and clothing. It is to such men as he that we must trust under God for the restoration of this church; and we pray that others may be raised up to follow his example. As might be expected in the East, Qasha Abimalek's devotion for some-time took a strongly ascetic direction, but this we were inclined to check, as we were loth that one so able to work for his people should retire to solitude."

A report published in London in 1904 gives us an insight to a greater appreciation of the abilities of this priest.

"Mar Shimun (Benjamin), the young Patriarch appointed Qasha Abimalek of Van School as his Vekil among the Syrians round Van, and his quasi ambassador to the provincial government. This action of the young Patriarch has been attended with most happy results. It has not been merely the formal recognition of the English School by the Patriarch, or merely the giving of a much needed superintendence to the Syrian villages; but it has provided an authorised channel of communication between Mar Shimun as ruler of the Ashirets and the Turkish Government the existence of which has been of the utmost value during the

series of intrigues against Mar Shimun which the last year has witnessed, and may it any time be of even greater service.....Qasha Abimalek has conducted himself in his difficult post with courage and unswerving loyalty to Mar Shimun, he has also become a "persona grata" with the Vali, and is establishing himself in the position till lately held by the utterly — Nimrud, viz., as the person to whom the government authorities naturally turn for information as to the doings, wishes and needs of the Ashirret Syrians."

During this period he learned English language under the Revd. W. H. Browne and the Revd. W. A. Wigram whom he respected greatly. The teacher developed a liking for this young priest and equipped him to the great task ahead in the distant diocese of India to which he was incidentally going to be sent. The young priest learned not only English language but also improved his command of the old Syriac language.

During his stay in the Assyrian Mission School in Van the young Abimalek who was only twenty five years old, copied several prayer books in Syriac. Some of these manuscripts copied by this young clergyman are now preserved in the Metropolitan's Palace at Trichur, India. His handwriting was good. His ascetic inclinations must have supplied him with sufficient

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1. Report of the Archbishop of Canterbury's Mission to the Assyrian Christians, 1904 London. This printed Report is kept in the Lambeth Palace Library, London. Yearly reports of this Mission were printed and published for the information of those who supported this mission. The latest report of this mission was published in 1915 A. D. The mission came to an end due to the First World War. Attempts to revive this mission did not materialise.

stamina to spend long hours in copying Syriac manuscripts.

An example of the penmanship of this young priest is clearly visible in a beautiful two page letter written by him in 1904 addressed to the clergy and leaders of the Indian Church. This letter written in Syriac in giant size sheets of paper has been framed and exhibited in the Metropolitan's Palace at Trichur. It looks like beautifully printed and nicely decorated sheets of paper. If he had not been burdened by many problems in India, he could have copied many manuscripts which should have added to the literary treasures of this church.

The Archbishop of Canterbury in his letter dated March 14, 1904 addressed to W. A. Wigram, his missionary to the Nestorians, refers to the literary skill of this 25 year old priest.

I should be very grateful if you would kindly convey to Qashisha Abimalek my sincere thanks for addressing to me a letter which affords me much pleasure, testifying as it does to the soundness of his faith and to his loyalty to the church of our Lord and Saviour Jesus Christ. I am also very much pleased by the beauty and skill of the penmanship, which indeed makes the letter a work of art.

His contact with the English Mission school in Van helped him to read the theological and liturgical Syriac books of our church. The knowledge he acquired during the period 1903-1907 helped him in India where he had the difficult duty of restoring the faith and practices of the Church in Trichur which had come under the influence of several Roman Catholic customs

and practices. He was able to write liturgical and theological books as a result of the knowledge he acquired due to his diligent study under the Anglican missionaries.

Not only the Anglican missionaries but also the Reverend L. O. Fossum of the Evangelical Lutheran Mission to the Syrians at Urmia, Persia had expressed great satisfaction of the activities of this young Archdeacon during his visit to Urmia in July, 1906. In a letter dated July 8, 1906, the Revd. Fossum writes to Patriarch Benjamin Shimun focussing on the exemplary qualities of the Archdeacon.

Your able and consecrated son, our Brother in Christ, Kasha and Archdeacon, Abimalek, has been with us already for a long time. We have learned to know him and to love him, and we thank God and our dear Patriarch for his coming here.

I am sure his visit with us has been a great blessing to the Old Syrian Apostolic Church in the District of Urmia, and I pray, that God may add future blessing to his faithful service.

They wanted him back as a Bishop, although he did not belong to any hereditary episcopal family.

We simply cannot prosper in our work without a leader who is a true, faithful and zealous servant of God and this church. I see clearer the absolute need of such a man after his visit with us than before.

And now, if our dear Patriarch should find it God's will to send him back to us as a Bishop or leader for us we shall receive him and support him in a worthy way, and do every thing possible for him for the interest of the Old Syrian Church according to the good pleasure of God and its Patriarch.

CHAPTER II

ARRIVAL IN INDIA

The Indian Church was without shepherd after the sad demise of Mar Avdeesho Metropolitan in 1900 A.D.¹ In a letter dated, December 3, 1904 A. D. signed by 5 priests 3 trustees and 40 parishioners, the Patriarch was given the assurance that fifty thousand rupees had been set apart for the maintenance of the new Metropolitan.² This letter tells the names of the people who helped for the sending of a new Metropolitan to Trichur. Mr. Ittyra Chandy of Kottayam, British Padre in Bagdad, Rev. Browne of the Archbishop of Canterbury's mission in Qudshanis, Rev. Archdeacon Abimalek (later Mar Timotheus Metropolitan) Rev. Wigram of the Archbishop mission in Qudshanis and Rev. Walsh of Trichinopoly (later Bishop H. Pakenham Walsh). They assured the Patriarch that they would send the money as soon as they were intimated either through the Revd. Browne or the Revd. Wigram how much it would cost

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1. Though Michael Augustine continued as a successor of Mar Abdeesho Metropolitan, the leaders there knew that he had not been properly consecrated as a metropolitan. That was the reason why they desperately needed a validly consecrated Metropolitan.
 2. Paragraph 2 of the letter dated, December 3, 1904 or 23 Vrischigam of the Malayalam Era (Malayalam year not mentioned. Instead 1904 is mentioned. Such discrepancy is sometimes found).

for the travel of the Metropolitan and also the person accompanying him, if any.¹

The Indian Church was very anxious to get a Metropolitan because Michael Augustine was very old. In a letter dated, 10 September 1907, addressed to Mar Benjamin Shimun Patriarch, Michael Augustine and the Trichur Church leaders made the following request.

We greatly wish that the Archbishop – elect be sent without further delay, and that His Grace be accompanied by a priest or deacon, and another individual to minister to his personal wants. For the travelling expense of the three persons we have sent to the Rev. Mr. Browne the sum of Rs. 1,000/- If it be found insufficient for the entire journey, we will supplement it when asked for.²

In a letter to the Archbishop elect, Mar Abimalek Timotheus dated 10th September 1907, Mar Augustine, four trustees and five parishioners offered their congratulations and expressed their happiness to receive the Metropolitan.

1. This letter was signed in the presence of Mr. Ittyera Chandy and sent to Rev. Browne in Qudshanis to be presented to the Patriarch.
2. Copied from the photostat of the petition. This photostat was produced in the Chief Court of Cochin at Ernakulam in the Appeal Suit No. 4 of 1088 M. E. (in 1912 A. D.) by appellants wakil. It was returned as per order on M. P. No. 64 of 1090 dated 14th Meenam 1090 (1915 A. D.) It was two pages long. It is at present kept in the Metropolitan Palace. This quotation cited here is taken from the last paragraph in the front page. The second contains the signatures of Michael Augustine and four Trustees (1. Pallan Kunjuvareed, 2. Thottan Kochouseph, 3. Chandy Kuriappan, 4. Chettupuzha Porinchu) and five parishioners (1. Parapully Chakkunni, 2. Thettayil Anthony, 3. Mannukadan Pylloth, 4. **Chiri** yankandathu Kunjippalu, 5. Mooker Antony). It is interesting to note the seal on the left hand corner of the first page which reads *Trichur Kaldaya Suriyani Palli Vaka*. The name Church of the Lady of Dolour's has disappeared.

The joyful intelligence of your grace's selection as our Metropolitan, having been received from His Holiness, the Patriarch, we most respectfully beg leave to tender you our hearty congratulations and felicitations.

Accept also our filial homage and allow us to express the hope that your grace will soon find yourselves in our midst and direct and guide us in all that tend to our spiritual welfare.¹

On 15 December 1907, (first Sunday of Advent), Archdeacon Abimalek was consecrated as Metropolitan by Mar Benjamin Shimun Patriarch, assisted by Mar Yuwalaha, the Bishop of Barwar. The consecration ceremony took place at the Patriarchal Cathedral of Mar Shallitha at Qudshanis. After staying for three days there, the young Metropolitan set sail from Basra alone on his tedious and dangerous journey to India via Mosul.

He had to disguise himself as an Arab shepherd as he was afraid that some people would kill him on the way if his identity was revealed. There is a photograph in the Metropolitan Palace at Trichur, published in the church magazines on several occasions, which shows Mar Timotheus in his Arab disguise. This photograph was not taken in the original dress, but in an imitation of what must have been his disguise during his journey.

The Rev. W. H. Browne, who was a missionary of the Archbishop of Canterbury's Assyrian Mission at the Patriarchal headquarters at Qudshanis in Julamerk,

1. P. 37. Ex. II.

Van, Turkey, had journeyed to Trichur, India and had made enquiries regarding the faith of the Big Church, before recommending to the Patriarch to send a Metropolitan to India. The Rev. W. H. Browne, after the consecration of Mar Timotheus, whom he had known for two decades, made the necessary arrangements for the safe travel of the young Metropolitan. On December 18, 1907 he wrote a letter to Major Ramsay who had shown kindness to Rev. Browne during his journey from India to Kurdistan in January 1907 to assure safe journey.

When I was your guest nearly a year ago, I was returning from a visit to the East Syrian Christians of Malabar, and now a new Metropolitan is going out to them, by name Mar Timotheus.

One never knows what a Turkish official may do with a subject, if he is set on by some one else, or has a fit of misplaced zeal. I know that I must not ask you to interfere in such a case. But, in case his being bound for India should bring him within your reach in any way. I will assure you that he is quite a truthful and upright person, and not like too many "Oriental Ecclesiastics".

The Rev. Browne also wrote a general letter and gave to Mar Timotheus to carry with him as a letter of introduction to the people who may know the Rev. Browne. The complete letter is given below because it speaks very highly of the good qualities of this young Metropolitan

To any who allow me to call them friends, and especially to those, who, by their

kindness to me in my journey from india to Kurdistan last January and February, embolden me to rely on them again. I desire to introduce my friend, Mar Timotheus, Metropolitan of Malabar for the Old Church, (now called Syro-Chaldeans), who is on his way to his Province. He may need advice as to his journey, (Funds for which are lying at Messrs Lynch & Company's at Bagdad), and perhaps other help and kindness. And I have to say that he personally and by virtue of his high Office is worthy and that I shall esteem any kindness shown to him as a favour done to myself. To have written separate letters to the Captains of the British India, and Busra to Bagdad steamers, with whom I sailed, and to the kind persons, official and unofficial, who made me their debtors, would have been to have burdened his Beatitude with a budget unsuited to a hurried traveller; and therefore I have had recourse to this general appeal to them, although I run some risk of lessening the dignity of the most revered Prelate; My journey to Malabar last year, when I was "on furlough", was made in order to satisfy myself as to the intentions of the Syro Chaldean remnant there, and it was made with the unofficial cognisance of the Archbishop of Canterbury. Now Mar Shimun, the Patriarch of the East, and successor of those who, when their throne was at Seleucia Ctesiphon, used to send Metropolitans to Malabar, has consecrated Mar Timotheus,

and is sending him to those who petitioned for a fresh renewal of the succession, which has been precariously and irregularly kept up since the Portuguese went to Southern India. Mar Timotheus was a pupil, and then a teacher, in the Archbishop of Canterbury's mission schools at Urmi in Persia, and at Van in Turkey. Later he has been Mar Shimun's confidential secretary and Arch-deacon. Therefore I have, for twenty years as one of his Grace's mission Clergy and residing with the Patriarch, known Mar Timotheus sufficiently well to be confident in my recommending him to the kind good offices of any one who will listen to me.

From Mosul Mar Timotheus travelled to Bagdad. On February 5, 1908 he sailed from Bagdad by P. S. Khalifah belonging to the Euphrates & Tigris Steam Navigation Company. He has preserved the bill for his food during the three and a half day voyage. He paid Rs. 17 for the 3½ days at a rate of Rs. 5 per day for the first class passengers. The rate for European servants was Rs. 2 and native servants Re. 1.

Mar Abimalek Timotheus sailed from Basra and reached Muscat on February 12, 1908. He sent a telegram from Muscat to the anxious and enthusiastic congregation at Trichur who were waiting to hear the details of the journey of their beloved Metropolitan.

The telegram to Kottayam cost Rs. 8 and 12 annas while the telegram to Trichur cost Rs. 12 and 8 annas. He reached Bombay on February 16 and sent a telegram to Julamerk, Van, Turkey with a cost of Rs. 7

and 14 annas. Some of these receipts help us to ascertain the dates of his journey. Unfortunately, he did not keep a diary on his voyage. His diary of 1908 was bought only after his arrival in India. He kept a statement of accounts dated February 4, 1908. Out of the Rs. 1000 received from the Trichur Church through the Revd. W. H. Browne, he paid Rs. 19 and 6 annas for first class cabin passage from Bagdad to Busrah without food. The fare for first class cabin passage from Busrah to Bombay by British India Steam Navigation Company's Mail Steamer with food was Rs. 200. He kept Rs. 595 in government notes (3 notes of 5 for Rs. 15, 21 notes of 10 for Rs. 210, 6 notes of 20 for Rs. 120, 1 note of 50 for Rs. 50 and 2 notes of 100 for Rs. 200) and the rest Rs. 185 and 10 annas was with him as cash when he left Bagdad. Therefore he had sufficient cash for sending telegrams and other expenses. According to another statement of account written by Mar Timotheus in Syriac language we find that cost of his journey from Bombay to Madras was Rs. 49 and 11 annas while the journey from Madras to Trichur cost Rs. 24.

On February 13, 1908 a letter was sent to Mar Timotheus to be delivered to him on his arrival in Bombay. This letter was signed by 13 members of the Big Church, Trichur such as Mannookaden Pyloth, Kunjamara Antony and others.

May it please Your Lordship,

We, the trustees and members of the Chaldean Church of our Lady of Seven Dollars; Trichur, most respectfully beg to offer our rejoice and greetings at the safe voyage and arrival of Your Lordship at Muscat, as mentioned in Your Lordship's kind wire,

which we received yesterday with great pleasure and rejoicings.¹

We herewith send from among our congregation these two persons as escorts to Your Lordship: and they will, we trust, fully attend on Your Lordship in all necessary matters.

Praying to the almighty that Your Lordship may with renewed vigour and strength safely appear soon among our midst and entreating blessings for us all from Your Lordship.

On February 17, 1908 the new Metropolitan reached Bombay in a ship named DWARAKA. The people who went to Bombay to receive Mar Timotheus sent a brief telegram to Trichur: "More than Expected". That was also the reaction of the people in Trichur when they saw him.

On February 27, 1908, Mar Abimalek Timotheus was given a grand reception at the Trichur railway station and taken to the *Valiapalli* through the Civil Hospital Road and Central Main Road in a gorgeous and crowded procession, to the accompaniment of drums and music and enthroned in a specially constructed and beautifully decorated 'pandal'. An eye witness description best describes the person of Mar Abimalek Timotheus.

A sturdy youth standing about six feet two inches in his shoes, with ruddy cheeks, and

1. The letter is taken from Ex. III page 38 of the exhibits book II. The title 'Our Lady of Seven Dollars' is found there. It must be Seven Dolours.

soft penetrating eyes and a beaming countenance, and attend in his gorgeous ecclesiastical robes, he was a unique personage, who commanded the respect and admiration alike of those assembled in the spacious premises.

The following is a true copy of the invitation issued of the reception on February 27, 1908.

THE TRUSTEES

of the

SYRO-CHALDEAN CHURCH, TRICHUR,

request the pleasure of your company

on the occasion of the reception of

His Grace the Most Rev.

MAR ABIMALEK TIMOTHEUS

Chaldean Metropolitan of Malabar & India

on Thursday the 27th February 1908.

P R O G R A M M E

Start from Railway Station	... 3-35 p.m.
Arrival at the Civil Hospital Road and procession through the Central Main Road	... 4-15 ..
Entry into the Church, Reading of the Staticon Etc.	... 5-30 ..
Presentation of address in Pandal outside the Church	... 6 ..
Entry into Episcopal Palace	... 7 ..

The Metropolitan was taken in a chariot drawn by horse at Trichur. But while the procession was approaching the Big Church, the young and educated men of the community decided to draw the chariot themselves instead of the horse. This they did as the expression of their great joy in receiving a Metropolitan who looked so beautiful, much better than their previous Metropolitan Mar Abdisho, who was a son of the soil. The Syrian Christians in South India, whether Jacobite or Nestorian, looked upon the Metropolitans from the Middle East as people far superior in race since the colour of their skin was whiter than that of the Indians. Moreover, some thought that the Syrians and Assyrians coming from the Middle East, were relatives of Jesus and Mary, while the Assyrians themselves claim to be descendants of King Nebuchadnezar. Mar Abimalek Timotheus had a very attractive personality and the people of Trichur, at the very first sight, agreed with the remark their representatives in Bombay informed them by telegram "More than Expected".

The address (*Mangalapatram*) presented to Mar Abimalek Timotheus by the "most obedient and devoted Children in Christ" dated February 27, 1908 expresses the confident hope that "your Grace's Episcopate may inaugurate a new era in our annals, an era of prosperity and progress in all directions."

The members of the community expressed their great joy at the safe arrival of Mar Timotheus. The address continues.

Ever since we knew that your Grace would start on your journey from Qudshanis to Malabar - a journey beset, at every step, with obstacles and dangers - we were not

wanting in anxiety for your progress and protection; but now we thank God for having conducted you to here safely, and enabled you to assume charge of your exalted office amidst so much rejoicing as you see before you today.

Part of the Address presented to Mar Timotheus Metropolitan on February 27, 1908 A. D. was about the history of the community in Trichur and is self explanatory.

The foundation of the Syrian Church in Malabar by the glorious Apostle Thomas; the subsequent advent of a Syrian Colony headed by Thomas of Cana, and their favourable reception and respectful treatment by the Rajas of Malabar; the grant by Cheraman Perumal of certain political and civil privileges to them; their persecution by the Portuguese, directed to them; by the Romish Archbishop Alexis De Menses, for the purpose of bringing them under the Roman sway; the ecclesiastical and social revolution which followed it, resulting in an unfortunate split in the community, a portion of whom nevertheless, remained and still remain, faithful to their allegiance to the Apostolic see of the East these few important glimpses cover almost the whole field of our history.

The community in Trichur was a prosperous community at the time of the arrival of Mar Timotheus, and the Address contained the following reference:

In temporal matters, too, we can show some appreciable progress. Originally we came

and settled here for the purpose of trade at the instance of the then Raja of Cochin. To-day it may be said that almost the whole trade of this town is in our hands. In the matter of civilization we are not much behind other communities, but in education such progress as we desire has not, as yet been made. There are at present, however, a good number of young men among us, who have passed university examinations. Greater attention is now being paid to education, with the encouragement afforded by the Government of His Highness, our enlightened and highly cultured Raja.

On the day of his arrival in Trichur Bishop Gill, the Anglican Bishop at Kottayam, sent a telegram.

THE ANGLICAN BISHOP IN TRAVANCORE
AND COCHIN OFFERS CORDIAL WEL-
COME AND FRATERNAL GREETINGS IN
THE LORD AND REGRETS HE IS UNABLE
TO BE PRESENT TO-DAY.

He sent a letter written on the same date, It is given below because it shows the sincerity and warmth of friendship of the British Bishop.

Most Rev. and Dear Brother in Christ,

Your arrival at Trichur to-day is being prayerfully remembered by myself and by some of the clergy of the Anglican Church who are gathered here for conference.

In one of our Psalms (Ps. CXXI. Prayer Book Version) for to-day we have this appropriate verse which I connect with you and your arrival to-day and now pass on to

you:- "The Lord shall preserve thy going out and thy coming in from this time forth for evermore."

It is a matter of great regret to me that I am unable, owing to the conference here, to be present at Trichur to-day. But I am thankful to have had the privilege of seeing you at Bombay, and thankful also that our Anglican Metropolitan (Bishop of Calcutta) had the pleasure of making your acquaintance at Bombay also.

I have received the letter from the Rev. W. H. Browne which you posted to me at Bombay, and beg of you, whenever you write to him, to convey to him my cordial and respectful greetings.

Hope you will always regard me as one of your friends and let me know if at any time I can do anything to assist you.

Believe me to remain,

Yours very sincerely,

C. Hope Gill,

Bishop in Travancore & Cochin.

The Anglican Metropolitan of Calcutta, who made acquaintance with Mar Timotheus in Bombay on his way to Trichur, also wrote a letter of assurance and friendship.

My dear Lord,

It is with great pleasure that I have received the card which tells me that you kindly remember me and I am sure I may infer from it, that you sometimes pray for me, as I do, from time to time, for your Grace and

for your ancient Church. May God bless your ministry, and enable you to build up your flock upon the foundation of our most holy Faith! May He draw us all near to one another, and in His own time unite in open communion with each other and with all His saints''!

It would much oblige me if your Grace would send me any report in publication which would inform me how things have you with yourself and your Church since your arrival.

I am my dear Lord, your faithful brother servant in Christ.

The Archbishop of Canterbury himself wrote a letter artistically decorated using both red and black ink to reciprocate a well decorated letter which Mar Timotheus had written to the Archbishop more than four years ago as noted earlier. The letter of the Archbishop was dated, November 7, 1908.

We, RANDALL THOMAS, by Divine providence, Lord Archbishop of Canterbury, Primate of all England, Metropolitan, to our beloved brother in *Christ* TIMOTHEUS, Metropolitan of Malabar and India, love and greeting in *our Lord*,

We have heard from time to time of your devotion to ourselves and our predecessors in the See of Canterbury. We recall the happy relations between the East Syrian people and the English Church. Your Beatitudes' kind letter, lately received, is a further token of your goodwill.

It is our pleasure to thank you for the photographs and the reports of the welcome shown to you on your arrival at Trichur. We follow with real interest Your Beatitude's work in India, and we trust you may be successful in bringing together the many people who owe obedience to the Patriarch, Mar Shimun. Under British rule you will be free from those many anxieties which have even disturbed the country of your ancestors; we pray that you may be the more zealous in your care for spiritual things. You have received a most important trust and we pray that you may so live and work for *our Lord and Master Jesus Christ*, that you may with the flock committed to your care be found steadfast in faith and piety, when the Chief Shepherd shall appear.

We trust that your Beatitude is in health and that you do not lament over much the separation from your own family and friends.

With our prayers and brotherly greeting we bid you be at peace in the name of *Christ*.

(Given at our palace at Lambeth on the seventeenth day of November in the year of our Lord one Thousand nine hundred and eight).

RANDALL CANTUAR.

Mar Timotheus began to reside at the Metropolitan's Palace which was a room upstairs in the Big

Church Buildings where all the other clergy as well as the Old Michael Augustine were staying.

February 27 was indeed a historic day for the Trichur town. For the Chaldean Syrians it was a day when their long cherished dream was fulfilled. As for Mar Timotheus it was the beginning of a long 37 year service which gave him joy and grief, congratulations and condemnations, friendships and enmity. In this strange land—the promised land, — there was the end of the ordeal of a tedious and risky journey, and also the beginning of a more tedious and risky career amidst the people whose language was unknown to him.

He began to celebrate holy services in the Big Church which was the oldest church in town having been built in 1814 A. D. But owing to the images kept inside that church he refused to celebrate holy Eucharist there. Since September 1908 Mar Timotheus refused to celebrate Eucharist on that altar. Since 1911 there was also an injunction restraining Mar Timotheus from celebrating holy Eucharist in the Big Church. Therefore Mar Timotheus did not celebrate hold Eucharist in the Big Church from September 1908 to 1926.

February 27, 1908 was a Thursday. In the diary of that day Mar Timotheus has written in Syriac language, only three lines that he was received at the Big Church. The next day the diary is blank. On Sunday March 1st, he has written that he conducted Holy Qurbana and ten thousand people were present. The following Friday was the Memorial of the Dead (*Dukhrana d' Anneedhe*) and Mar Timotheus celebrated Holy Eucharist for the second time. The following Sunday March 8, 1908 was the beginning of the Lent

Season according to the Julian Calendar observed by the Eastern churches throughout the world at that time and it has been so noted in his diary. He has written all the details in his diary. He wrote in Syriac, as it was easier for him to write in his mother tongue than in English. Although he wrote in his 1908 diary with a pencil instead of ink and pen, it is clear even after 67 years. He has mentioned in it every letter he received and all the letters he wrote to different people.

Mar Timotheus created a very good impression in the minds of the non-Christians on the day of his arrival. A Hindu lawyer Mr. A. Sankara Pothuval in reminiscence of the arrival of Mar Timotheus recalls in 1947.

He spoke fluently in his mother tongue, Syriac, haltingly in English, shaking hands with the non-Christians introduced to him, he chatted intelligently and freely.

CHAPTER III

THE FIRST DECADE

The welcome to Trichur was indeed encouraging to the young Metropolitan who was not yet thirty years old. He started the administration of his diocese with great enthusiasm.

He tried to co-operate with the aged Michael Augustine Corepiscopa, his compatriot from Mosul, whom he was meeting for the first time. But a serious difficulty developed when Mar Timotheus understood from the leaders in Trichur that Michael Augustine was really only a Cor-episcopa and he was functioning as a Metropolitan in order to fill the gap formed owing to the demise of the Indian Metropolitan Mar Abdisho Thondannatt in 1900.

On a festival day at Big Church in 1910 Mar Timotheus forbade Michael Augustine Cor-episcopa from wearing the episcopal *mitre* and staff. The lay leaders who were not happy with Mar Timotheus encouraged the old Augustine to wear it. Yet the old man took away his mitre and staff. Thus an open rift began between the Metropolitan and the lay leaders. This led to the formation of a party called the "Independents" who filed a suit in 1911 A. D., the story of which is dealt with in detail in another chapter.

Mar Timotheus did not like the Roman Catholic custom of exhibiting images in the Big Church. He was a strict Nestorian. He hated the Roman Catholics and was friendly with the Anglicans who had worked hard to send him to Trichur.

On August 1, 1908, the Rev. W. H. Browne wrote to Mr. Itterayah Chandy of Kottayam who had corresponded for bringing Mar Timotheus to India. He refers to the false propaganda of a Roman Catholic writer.

I had to write to the trustees at Trichur about some money they had sent me; and, as I thought they might be annoyed by some impudent falsehoods and insinuation which were printed in a Roman Catholic magazine in South India, I thought I would write them a letter showing my sympathy as well as giving them an answer. The ridiculous person has written, "It is not known" whether Mar Timotheus was properly consecrated, and whether this, or that, is the case. He might as well, have written that "it is not known" whether there are any palm trees in India or any stones in Kurdistan. He could easily have found out.

It is true that when the Vale of Mosul illegally detained Mar Timotheus, through the falsehoods and presents of the Roman Catholics, Mar Timotheus, like a brave man and true to his flock, acted like many a saintly prelate in the first ages of Christianity and came on without leave. This is all to his credit and should make his flock

love him and his opponents know that he is not to be played with.

The priests residing in the Big Church began to move away from the new Metropolitan. They did not like obeying authority. The Rev. K. T. John, who was functioning as the Vicar General in Madurai-Dindigal area, lost his churches to the Roman Catholics. So he came to work in Trichur under Mar Timotheus. One day due to his disobedience Mar Timotheus struck him. The priest filed a criminal case against the Metropolitan which could have brought the Metropolitan behind the bars unless he denied the accusation against him. The Metropolitan refused to lie and claimed that it was the right of the Metropolitan to punish his spiritual son for disobedience. The lawyers of both sides were worried about the consequences if the Metropolitan was punished in this criminal case. Hence the case was withdrawn to avert the crisis.

Afterwards the same priest, the Rev. K. T. John, filed a defamation suit against the Metropolitan in which the Metropolitan had to pay Rs. 300 to the priest. The suit was filed because the Metropolitan took disciplinary action against Fr. K. T. John. The charge against the priest was that he baptised two Hindus without the approval of the Metropolitan. On the other hand the priest contended that Mar Timotheus had no right to take disciplinary action against him, because, he claimed that Mar Timotheus was brought to India as Suffragan to the old Mar Michael Augustine. The court unfortunately agreed with the view.

Regarding the defamation suit there is a letter of Mr. Ittyerah Chandy of Kottayam dated February 1, 1914 written for publication in news papers which throws

some light into the unfortunate decision in the defamation suit decreed against Mar Timotheus. Those were the days Mar Timotheus was getting defeats, one after another. Some of the reasons of the defeat in this particular case are alluded to in the following letter:

In the case of defamation filed by Fr. John in the Zilla Court of Trichur against Mar Timotheus, Chaldean Metropolitan, for having suspended him from officiating in the Chaldean Church there, I was one of the witnesses examined, as most of the correspondences between the Trichur Yogam and the Patriarchate at Qudshanis had passed through my hands. The case was decided in the Trichur Court in favour of Fr. John and recently the decision was confirmed by the appeal Court of Ernakulam.

In justice to the case and myself I must state the following for the information of the public. My examination-in-chief was correctly done at the local District Court by the Judge on commission, but the "Cross" was done at my house by another Commissioner at dead of night at a time when I happened to be suffering from a severe attack of fever and unable to collect my thoughts fully. The Vakil of Mar Timotheus was absent and another Vakil who knew nothing about the case but who happened to be present in my house at the time was pressed into temporary service simply as the spokesman of the two representative laymen of Trichur, themselves without any legal knowledge. The situation was, as

was only to be expected, taken advantage of by Fr. John and his Vakil. I was specially directed not to say anything more than "yes or no" and such other replies to the questions asked and I was not afforded an opportunity of explaining my own statements. In the Trichur Judge's remarks, however, I find it stated that "Mr. Chandy does not even attempt to explain". (I quote from memory). I also find several of my statements in the same judgement given quite a different meaning from what I had meant. A certain letter which I had produced at the order of the Court and which was a reply to a demand from the Patriarchate regarding the position of the Prelate asked for was passed over as one manufactured for the purpose. Mr. Sankara Menon personally knew me very well during my official stay at Trichur and I feel certain that that gentleman would not himself believe that I, in my old age and nearer the grave, would ever stoop to such a step. But it is a matter for regret that as a Judge on the bench he was persuaded to believe otherwise.

I am told, but I do not vouch for the fact, that the medical certificate I had sent in and which necessitated my being examined on my sick bed in my own house has disappeared from the records.

Altogether I have no hesitation in stating that there has been a miscarriage of justice

in the case of a foreign prelate unacquainted with the customs and usages of the country by a Court decision. The decision is that the Most Rev. Mar Timotheus, Chaldean Metropolitan of Malabar and Patriarchal Delegate to Hindustan should pay a sum of money to Fr. John as compensation for the injury done him by suspending him from officiating in the Chaldean Church under the jurisdiction of the Metropolitan !

I cannot say who is responsible for such an issue of the case but I am concerned only with my own share in this most unfortunate tragedy. I must add that Fr. John was recommended by myself to Mar Timotheus for trial but found wanting and hence suspended.

The day Fr. John took Rs. 300 and reached his room in the church at Pallissery, he began to experience pain in his eyes. The doctor could not cure him because the doctor stated that it was due to some curse.¹ On the 30th day when the priest lost his eye sight the Roman Catholics sent him away to his home in Kottayam. The news spread among the people regarding the curse of the Metropolitan. Still opposition continued to mount up against the Metropolitan.

He had language difficulty. He managed with English. But without Malayalam, he could not function here. So he spent a part of his energy to learn the language and mastered it sufficiently enough to

1. An eye witness, Mr. Nilayattingal Ouseph, who is over 80 years old now, and who had accompanied the priest to the doctor narrated this statement of the doctor to the present writer.

write books in Malayalam which brought the appreciation of Malayalam literary personalities such as Appan Thampuran.

Isaac Simon who was a Chaldean from Mosul had been in Malabar five years before Mar Abimalek Timotheus arrived in India. He was only a layman. But as one who knew both Syriac and Malayalam, he was brought to Trichur and was made the personal secretary to Mar Timotheus. Mr. Isaac Simon was the printer and publisher of the Syriac Press at Puthenpally near Verapoly. He had served for some time the Roman Catholic Vicar Apostolic of Trichur, Dr. John Menachery. He began to serve Mar Timotheus from the seventh day after the arrival of the latter in Trichur on February 27, 1908. He was a great help for teaching Syriac to the deacons as well as for starting the Syriac Press. Isaac Simon, who was ten years older than Mar Timotheus, lived ten days more than Mar Timotheus and stricken with grief, died on the 11th day after the demise of his master.

Although Michael Augustine Cor-episcopa died within a fortnight after the institution of the major suit of 1911 against Mar Timotheus, the priests except one Chembil Thoma Kathanar formed an opposition to the Metropolitan. Archdeacon Padapurackal Thoma known as Kuruvilachen had been preaching against the evils of image worship etc. He was a strong force in favour of Mar Timotheus, but he too had passed away in 1909 and many people in the Trichur Church were attached to the many images and particularly to the beautiful statue of Madonna, donated to this church by the French Vicar Apostolic of Pondichery. The richer people became his enemies.

The wonderful reception accorded to Mar Timothy at Trichur in February 1908, was not a happy omen to the Roman Catholics. They had been engaged in an unsuccessful legal battle during 1889 to 1904 against the Chaldean Syrians to bring the Big Church under their possession. Hence to boost the morale of the Roman Catholics, the Rev. Alapatt Poulouse of the Lourdes Church, Trichur, planned for a procession for the celebration of the festival of St. Sebastian on Sunday January 24, 1909. The procession was to commence from the Lourdes Church and to proceed westwards along the Eastern Bazaar to the junction east of Nayarangadi and to return by the same route to the Lourdes Church. Since the majority of the houses on this route belong to the Chaldean Syrians, it was rumoured that they would obstruct the procession. Apprehending breach of peace, the Rev. Alapat Poulouse and nine others of the Lourdes Church filed a Miscellaneous petition No. 148/84 in the Court of the District Magistrate, Cochin. The judgment delivered by Mr. M. A. Chakko, District Magistrate, on January 17, 1909 asked the Chaldean Syrians not to obstruct the religious procession passing through the street. The Chaldeans had argued that the Maharaja of Cochin had settled them down in that part of Trichur. The Chaldean Syrians are the only authorized people to exercise religious rights in that part of the town. In the judgment Mr. M. A. Chakko observed:

Trichur has seen vast changes in these 100 years. The custom and habits of the people have also changed. Civilization has revolutionised notions and feelings, habits of thought and modes of life. It would be the height of folly this day to arrange traffic

and use of thoroughfares on the model of the past century especially in Malabar. I do not think that the counter-petitioners themselves would relish if certain other ancient but not inhuman and intolerant institutions are revived.

Regarding the pastoral letter issued by the Roman Catholic Vicar Apostolic of Trichur, Bishop John Menacheri, the District Magistrate commented:

The pastoral order of Menacheri Johannan Methran copy of which is an enclosure to the statement is no doubt provoking to a certain extent. Whatever may be its justification from a religious point of view it is productive of much discord among the peace loving people of Puthanpetta. Intolerance may be a useful weapon in the hands of a prelate. But the citizens cannot make it a reason to interfere with the civil rights of their neighbours.

After judgment of January 18, the Rev. Varki, Vicar of Big Church, and eleven others who were counter-petitioners in this suit, informed the District Magistrate that they would adduce evidence to prove their right over the street on the route of the proposed procession. They were able to prove that there was a broad margin of assigned land on either side of the road in front of the street houses. They demanded to put off the enquiry for a fortnight as a last resort. But the District Magistrate was keen to note that "I see no justification to grant the prayer because the adjournment will frustrate the object of the enquiry itself."

The only victory with which the Chaldean Syrians could console themselves in this defeat was that the procession would not trespass into their private property on both sides of the road.

I therefore make the order that the procession shall pass only along the public road and shall not in any way be allowed to trespass on private land without the previous written permission of the owners obtained.

In December 1909 the Roman Catholics wanted a procession along the same route to celebrate St. Mary's festival. Koola Rappai and two others, as the trustees of the Lourdes Church, filed a Miscellaneous Petition No. 158/85 against Mr. Inasu and 73 others of the Big Church to get the injunction of the District Magistrate to avoid breach of peace. The new District Magistrate, Mr. B. K. Raghavan Nambiyar noted that during St. Mary's festival the previous year the then District Magistrate Mr. Narayana Iyer had prohibited this procession along the same route. This was done at the request of the Chaldean Syrians and there was no time to adduce evidence. But within the same year Mr. M. A. Chakko, the then District Magistrate on January 19, 1909 permitted the procession. Therefore Mr. Nambiyar too allowed St. Mary's day procession of the Roman Catholics to proceed through the Puthenpetta area where the Chaldean Syrians were residing. He however warned the Roman Catholics.

The latter shall however in no way while going in procession utilize the grounds on either side of the streets as the same appear to be assigned lands.

These incidents would suffice to show how these Christians hated each other - the descendants of the first century Christians about whom it was said "Look how they loved each other." it must be mentioned in this connection that at present this enmity is not conspicuous.

The death of Michael Augustine Cor-episcopa on June 15, 1911 created a crisis. The "Independents" who filed the suit against Mar Timotheus Metropolitan demanded the dead body of Michael Augustine so that they could bury him with all the honour due to a Metropolitan. But the party of Mar Timotheus denied the demand for the possession of the dead body, as they planned to bury him only like a Cor-episcopa. The dead body of Mar Abdisho Metropolitan was inside the altar of the Big Church and the majority of the priests in the Big Church who sided with the "Independents" insisted on burying Michael Augustine in the altar of the Big Church. A case was filed in the court in Trichur for the dead body by the Independents who did not succeed. Mar Timotheus buried him near Archdeacon Thoma in the chapel on the southern side of the Big Church. Later Mar Timotheus himself was buried near Michael Augustine. Later, on July 25, 1954 the remains of Mar Abdisho Metropolitan were removed to the side of the tomb of Mar Timotheus. Hence the supporters of Michael Augustine who lost their demand in 1911 could console themselves saying that his dead body is now near Mar Abdisho as they once demanded.

Mar Timotheus had the acquaintance of the British Resident of the Travancore and Cochin states. Therefore he approached the Resident regarding the opposition to him from his own people, and court

cases. The British diplomat expressed his inability to interfere in the courts. In this letter dated July 23, 1910 the Resident writes:

I fear I cannot interfere with the action of the courts of law. Your Grace says that the present suit has been filed in the District Court at Trichur and that summons has been issued. The summons must be complied with unless Your Grace has been personally exempted from attending in courts. I would advise the employment of a good lawyer, to whom the whole case should be confided. Probably one of the District Court Vakils would undertake the case.

I fully sympathise with Your Grace in the difficulties — which have grown so thickly round your path. The position is most trying, but the Government, whether the British India or of a Native State, is obliged to be neutral. It would undoubtedly be better to bring disputes of this nature before an ecclesiastical court, but unfortunately we have no such courts here, and the only tribunals available are those for the trial of civil cases. I shall be very glad to hear again from Your Grace as to the progress of this case, and if I can render any assistance I will most gladly, do so.

Before this letter reached Mar Timotheus he sent a telegram on July 22, to which the Resident replied telegraphically on 25th from Tenkasi as follows:

YOUR GRACE'S TELEGRAM 22nd RECEIVED IN MY ABSENCE LETTER HAS BEEN

RECEIVED AND ANSWERED ON 23 WITH REGRET. I CANNOT INTERFERE WITH ACTION OF LAW COURTS ADVISE EMPLOYMENT GOOD LAWYER—RESIDENT.

Both the letter and the telegram reached Trichur on July 25, 1910. Both the letter and telegram indicate the concern the British Resident had towards a Christian leader from abroad. But nothing could be done by him as far as courts of law were concerned. Mar Timotheus did not understand their technicalities. His frustrations were increasing as he was not finding any immediate help from anywhere.

Soon after his arrival in India Mar Timotheus had established contact with the British Governor of Madras, Sir Arthur Lawley. When the Governor of Madras was visiting Chalakudi, 18 miles south of Trichur, on October 30, 1908, Mar Timotheus managed to have an interview with him at 4 p. m. The secretary of the Governor explained in his letter dated October 11, 1908:

I am to explain that as His Excellency visit to Cochin is unofficial, he would not ordinarily grant any interviews during his tour but as he is anxious to save you unnecessary trouble he is willing to grant you an interview in the special circumstances.

The Governor of Madras again received Mar Timotheus on June 8, 1911 at the Government House, Ootacamund. The note which the Governor wrote in his own handwriting shows the regards which the British Governor of Madras had towards the young Metropolitan.

I have the honour to acknowledge the receipt of your Lordship's letter of this date and to inform you that I shall have much pleasure in receiving you at 11 a. m. tomorrow, Thursday the 8th instant at Government House. My carriage will be at Sylk's Hotel at 10-30 a. m. to bring your Lordship to Government House. I hope that the hour proposed will be convenient.

Although it is not usual for the Governor to send the Governor's carriage to receive a non-official visitor, the fact that the Governor sent his carriage is an evidence of his esteem for Mar Timotheus. It was the same esteem which made the Governor to send a telegram of sympathy on July 21, 1911 as follows when a shot was fired at Mar Timotheus while he was in Big Church, Trichur.

Mar Timotheus, Trichur

I GRIEVE SINCERELY TO HEAR OF THE
DASTARDLY ATTACK MADE ON YOUR
LIFE BUT AM THANKFUL TO KNOW THAT
YOU HAVE ESCAPED UNHURT.

GOVERNOR OF MADRAS.

The dastardly attack referred to here was a shooting incident of 20th July. In the night on July 20, 1911, somebody fired at Mar Timotheus while he was in the upstairs of the Big Church. By the grace of God he escaped unhurt as the shot went to the staircase. The next day the Rev. J. H. Bishop, the C. M. S. missionary at Trichur, wrote a letter of sympathy.

My dear Mar Timotheus,

I was very sorry to hear last night that there had been a disturbance at the church.

I sincerely trust in God's gracious Providence, you have not been injured in any way. What patience, prayer and faith is needed in dealing with your people, who I seem to have no little of the spirit of Christ.

See Jeremiah 1: 17, 19. It is a big promise for all that Lord's faithful witnesses and much sympathy.

Yours sincerely and respectfully,
J. H. BISHOP.

Mar Timotheus wrote to his friend Bishop Gill of Kottayam regarding the shooting incident. Fortunately the British Resident was to visit Kottayam the following week. Therefore Bishop Gill sent a telegram to Mar Timotheus asking him to go to Kottayam to meet the British Resident. On July 28, Mar Timotheus met the British Resident and talked about the emergency.

Following the attempt on his life Mar Timotheus wanted from the British Resident protection for his life. In his letter dated July 30, 1911, the British Resident wrote from Quilon to Mar Timotheus:

As a result of our conversation at Kottayam on the 28th of this month, I wrote to let you know that I have asked the Diwan of Cochin to supply you with Police protection when you return to Trichur. Should you care to stay for a few days at Bolghatty on the way back, I shall be very pleased to let you do so on hearing from you.

But Mar Timotheus was not keen for police protection as is evident in the letter of the Resident dated August 11, 1911:

The Dewan writes to me that as your Grace has hitherto declined police protection and preferred to have yourself guarded by 12 of your own people, he is afraid he is unable to do anything unless your grace and followers agree to co-operate with him. His own opinion is that it would be inadvisable to return to Trichur till the dissensions in the church are settled but if your Grace does return and agrees to accept police protection it will be supplied.

Without waiting for the favour of the Dewan or the Resident, Mar Timotheus proceeded to Madras and obtained an interview with the Governor of Madras on August 18, 1911. While in Madras Mar Timotheus received a letter from one of his lawyers Mr. A. Sankara Pothuval which throws light into the affairs of the church at that time. On August 22, 1911 he writes:

The Injunction appeal and the Receiver appeal were heard by the Chief Court last Friday (15th August). Mr. Ramachandra Iyer appeared for the other party. Our side had engaged Mr. Karimbat Rama Menon, Bar-at-law also; Mr. T. S. Narayana Iyer and Mr. Rozario heard the appeals. Judgement has not been pronounced as yet. I shall let you know the results when the judgement is delivered.

The Shooting case has not yet been charged. We do not know definitely what the police intend to do. The defamation suit is posted to the 8th of Chingam (24th

August) I think that the case will be taken up on that day.¹

Matters are still in the same unsettled state in the Church. I think your grace did well in keeping away from Trichur for some time.

I hope your grace has improved in health.

On September 13, 1911 the Dewan of Cochin State wrote to Mar Timotheus informing about police protection:

I am issuing orders to the Superintendent of police to give you what protection you require during your stay in Trichur.

I do not follow the preliminary remarks in your letter which appear to be uncalled for specially in a communication to the Dewan.

Disappointed by the defeats in the court in regard to injunction to enter the Big Church as well as the Receiver managing the properties of the church, Mar Timotheus decided to leave India. But the church funds had gone under the custody of the Court Receivers. Therefore Mar Timotheus wrote to the Resident to sanction travel expense. On September 21, 1911 the Resident replied negatively.

As regards your request to get you some allowances from the Receiver in order to pay for the journey you contemplate undertaking, I regret to say that I cannot help you as the matter is in the hands of the Receiver

1. As a matter of fact Mar Timotheus lost in both the injunction case and receiver case in the judgement delivered on August 25, 1911 by the judges Mr. T. S. Narayana Iyer and Mr. F. J. De R zario. He lost also in the defamation suit.

who is to that extent an officer of the court. Your application should therefore be addressed to him direct or through the court which appointed him.

Then Mar Timotheus wrote to his friend Rev. Potts, the Archdeacon of Madras, regarding his plan to leave Trichur. The British priest advised him to be satisfied with the Eastern Church and not to worry about the injunction against entering the Big Church. After giving his advice to this 33 year old young Bishop, the Archdeacon of Madras wrote with sympathy:

If you have to come up to see the doctor we shall be happy to receive you but do not let your people think you are going to leave them.

Mar Timotheus wrote to the Resident as well as the Governor of Madras again hoping that some help would come from some source. The Resident replied on September 25, 1911 as follows:

My dear Metropolitan,

I have just been handed your letter of the September 24, 1911. I am afraid I am not in a position to give legal advice but it seems to me that if the church has been wrongly opened by the Receiver your proper course is to represent matters to the Court at once and get an order restraining the other side from making use of it or obtain a similar occasion for yourself.

Yours sincerely,

(Sd.)

The response of the Governor was sympathetic. But they did not want to interfere in the affairs of the Cochin State authorities. On September 26, 1911, the private secretary of the Governor wrote as follows:

Dear Sir,

I am desired by His Excellency to acknowledge the receipt of your letters of the 18th and 25th instant and your telegram of the 24th instant.

His Excellency very much regrets to hear that your trouble so far from disappearing seems to have increased. He does not gather from your letters that you propose to ask for any intervention on his part on your behalf. He is very sorry personally for all your difficulties but regrets that he cannot suggest any solution of them.

Yours truly,
(Sd.)

Again on October 15, 1911 he wrote:

Dear Sir,

I am desired by His Excellency to acknowledge the receipt of your letter of 12th instant.

His Excellency hopes that the Cochin authorities may be able to do something to relieve your anxiety. The decision in the whole matter rests with them as you are no doubt aware and it is not competent for His Excellency to interfere on your behalf however much he may wish to do so.

Yours truly,
(Sd.)

The Chief Secretary of the Government of Madras, Sir H. A. Stuart wrote on January 11, 1912 with a similar view that they could not interfere in the affairs of Cochin State:

Dear Sir,

I have been thinking over the matters about which you consulted me and I am afraid that I can hold out no hope to you of any intervention by the Government. The situation is one which demands your own decision, and I fear that I can offer you no useful advice as I have not the necessary local knowledge. I believe that you know already that if you desire to return to Kurdistan it is probable that your congregation would find the money to defray the expenses of your journey, but I hope you won't take this remark as implying that I advise you to return to Kurdistan. That is a matter, as I have said, which you must decide for yourself.

I regret that I am unable to give you more effective assistance, and I remain, Dear Sir,

Yours faithfully,

(Sd.)

The letter he wrote to the Archbishop of Canterbury on September 18, 1911 reveals the frustrations of a 'young Metropolitan who felt alienated from the people whom he sincerely attempted to serve. The letter is given below hoping that the people of Trichur will be benefited by knowing what their beloved Metropolitan thought about them. The present writer abstains from making any comment on it. Nevertheless

he feels that the people, whatever religious persuasion they belong to, should not give a pompous reception to their leaders and then disappoint them. The extraordinary reception accorded to Mar Timotheus made him to think of him as an unusually high dignitary of the Church. Then later when the leaders wanted their will to be done, the Metropolitan declined to stoop down from the high pedestal where he was placed by his people.

The long letter is reproduced here because it is better to hear Mar Timotheus himself rather than a second hand assessment of the present writer made after sixty four years. Some of the opinions expressed in the following letter may be too much for the readers. Some comments may hurt the false pride of the readers including the writer. Yet it will help us to search our hearts penitently to see why a Metropolitan received in such a manner should think likewise within 3 years of his arrival.

Most Rev. Brother,

After thinking very deeply and carefully over all my many difficulties and troubles, I have decided that this only thing I can do, is to write to your Grace, explain a few of the more important facts connected with my affairs, and ask for your advice and assistance.

The syrian community in this place wrote, years ago again and again, to Mar Shimun, the Patriarch of the East, praying him to send them a Metropolitan to instruct them in their ritual and to be their leader in all matters. They formally undertook, in writing, to provide properly for his maintenance,

and to obey him in all matters. Doubtless this is known to your Grace, and also the fact that the Patriarch sent me out to this post as Metropolitan.

At the time of my arrival here, an old priest called by some of the Parishners Mar Augustine was officiating as Bishop (a creation of their own) over the community, but he was too old to do any practical work. He has lately died.

I remained here quietly, studying the language and learning to know the people. From the beginning I found that the way beset with difficulties and the people much deep and subtle in their ways and characters.

It was long before I fully realized their many-sided nature and also their deceitfulness. Troubles increased and difficulties grew thicker month by month, though I cannot trace the course of events in detail in this letter. Indeed, it is *impossible* to explain the matter truly and exactly in writing.

I have had the sorrow of finding that I have been brought out here on false pretences.

There is no doubt that *originally* the church of Malabar was Eastern Syrian and under the Patriarch of the East, but when the Portuguese settled in this part of India, most of this community was forced at the

point of the sword and through other means to join the church of Rome and the Church itself was made over to the Papal see. Much later, however, a party broke away from Rome, and determined to revive in practice their old faith, and they have been known as belonging to that faith for years past. It was representatives of this party who wrote the appeals to the Patriarch.

When I came here, I found that they still practised and clung to not only many Romish forms but even to a few unchristian practices which had crept into their faith and actions; and it was owing to my determination to restore the true Ritual and meaning of our church that a part of my flock turned against me. And this party is the influential and managed one in the community. Moreover there are many, many serious matters connected with the church property here, which make my position wholly impossible, and for many months now my life has been intolerable. Suits are brought against me by the opposing faction in the community, and these suits are tried and settled in the civil courts before Hindu Judges, who can have no understanding whatever of the points connected with our ecclesiastical or spiritual law and ritual.

Also, the community has not kept its word, and has not maintained me *at all* for most of the period of my stay here. I have only had private assistance from certain

members of the community, which is not right and cannot continue.

They have even made attempts on my life, and my health is much broken, and I feel that I am not able to remain here, as it is impossible to get these people to make any definite decision or settlement as to my position.

As things now stand, my whole work is stopped, and my presence is doing these poor, wrong, foolish people *no good at all*.

If I return to my own country direct, I only deliberately put myself in the way of death, for my journey here was full of danger and difficulty and I had to travel in disguise a great part of the way to avoid my enemies, who were bent on preventing my taking up this work.

So I have thought that it will be far better for me to visit England, most of all in order that I may talk fully with your Grace and explain all these matters.

There is much that I would discuss and consult about with your Grace. But though I can arrange to travel to England I have no friends there who can help me, I do not know the language fluently yet, and I have no place to go to and no means of living in the country.

I write therefore to ask your Grace to help me in this great matter to show me what I can do when I reach England, and to make whatever arrangement may be possible for

me when there. I can only explain *everything* to your Grace when we speak 'face to face', and there is indeed much that is *most* necessary and important for your Grace to hear, for many and various reasons.

My health has been very greatly tried, and is far from good, and I know that I must have rest and change, in order that I may continue my work in whatever way is shown to me to be best and most profitable. It is not right for me to stay here now — this *I know*. I shall do my people more good by leaving them at least for a time. I pray that your Grace will send me a speedy reply, so that a light may shine upon my path, which is very dark and dreary.

With sentiments of fraternal love and affection.

I remain,

Most Rev. Brother,

Yours very affectionately,

MAR TIMOTHEUS

Metropolitan of Malabar
of India.

P.S. Kindly send your Grace's reply in the address below,

C/o Rev. R. U. Potts, College of Clergy,
Vepery, Madras.

On November 6, 1911 the Archbishop of Canterbury replied to the letter of September 18th:

Most Reverend Brother,

On returning from a short absence I find your letter of September 18th telling me of the difficulties which you have experienced in connection with the work entrusted to you by Mar Shimun as Patriarch of the East. I trust that you may not find it to be necessary to leave India; but in the event of its becoming inevitable that you should lay down your present work, it must, I am quite sure, be to Assyria and not to England that you should go. Nothing whatever would be gained by your coming to this country: indeed, I ought to say quite frankly that your coming to England would be harmful both to the work and to the high reputation which is yours. I therefore wish to make it clear to you that it is to Mar Shimun and not to me that you must report the outcome of your Mission. It was he who sent you to India. I can in no way approve or promote a journey to England, which would be fruitless in result. This being so, I trust that every endeavour will be made by you to arrange matters in such a way as to enable you to remain at the post to which you were sent. I have written myself to our own Bishop of Travancore in the hope that he may be able by wise advice to strengthen your hands.

Commending you to the grace and guidance of Almighty.

I remain,
Your faithfull brother in the
Lord Jesus Christ.

The Archbishop advised him to work in India. A shepherd cannot leave his sheep. He returned from Madras to Trichur and decided to face the situation with renewed determination.

The construction of a new Church, half a mile east of the Big Church, was completed in 1912. He had laid the foundation stone for this Church in 1909, while Michael Augustine was alive. After 1912 this church, called Mar Yokhannan Mamdhana Church, became the Central Church and Mar Timotheus began to celebrate Holy Services there instead of in the Big Church which he once compared to a Hindu temple due to the images. The new church did not have any images. Two images of angels that were being made were struck down in 1910 during the construction itself which raised a stormy outburst. While the Big Church remained under the control of the Court Receiver and the rival party, Mar Yokhannan Mamdhana Church remained under the complete control of Mar Timotheus.

A large group of ordinary people joined Mar Timotheus. He ordained three young boys as deacons (Poulose Konikara, Anthony Chackola and Antony Chitalan on Saturday March 1912 the day before the palm Sunday. The first one of them Deacon Paulose Konikara was extremely intelligent and gave vigorous support to the Metropolitan. He was quick to learn all Syriac as well as all the affairs of the Church including the litigation. He did yeoman service for the success of the litigation.

Another boy named Inasu (Ignatius) Nadakavukaran, wanted to be ordained, along with the other three mentioned above, as deacon in 1912. It did not happen however. Nevertheless, four years later,

in his diary, on Saturday April 8, 1916 Mar Timotheus writes: "Today evening (at 8 O 'Clock) I told Inasu, son of Ittiachen son of old Inasu, that on Sunday of the festival of Oshana (Palm Sunday) I will ordain him as sub-deacon and if God willing, after Pentecost he will enter into the rank of deacon". Therefore on Sunday April 16, 1916 he ordained Inasu as Sub-deacon during the service of the Palm Sunday at St. John The Baptist's Church.

Mar Timotheus did not raise this Sub-deacon to the rank of a deacon on the Pentecost of that year, because, he had to go to Miraj in Western India for treatment. On Wednesday May 31, 1916 he went to Miraj accompanied by sub-deacon Ignatius and Mr. Kaku Lona. Mar Timotheus could not conduct Holy services on the Pentecost day as he was in the hospital at Miraj under the treatment of Dr. Wanless. In June, Mar Timotheus returned to Trichnr. Sub-deacon Ignatius was raised to the rank of a deacon on Friday, January 26, 1917. The diary of that day states that priest Thoma did the duties of an Arch-deacon in assisting the Metropolitan during the ordination service as there was no Archdeacon or any other priest. Thus Mar Timotheus felt the acute shortage of clergy for conducting the services at St. John The Baptist's Church as well as Mar Thoma Sleeha Church at Pattikad. With one old priest and four deacons, he managed the services of these two churches situated nine miles apart.

Mar Timotheus kept close contact not only with the British Resident, but also with the Maharaja of Cochin. On December 9, 1908 the Maharaja granted him an interview at 4 p. m. at his palace in Trichur.

This interview impressed upon the Hindu Maharajah the rare personality of this foreign Christian leader. This friendship was always warm. It is clear from the letters the Maharaja Rama Varma wrote to Mar Timotheus. The Maharaja often signed the letters himself instead of his Personal Secretary who used to sign similar correspondence. If it were a business visit, the Maharajah directed that the interview ought to be arranged through the Dewan, the highest officer of the state. The Maharaja used to sign not only the letters but also on the envelope. Mar Timotheus has preserved all the correspondence since 1908 carefully. The correspondence with the Maharaja and the Dewan was kept in one file, while the correspondence with the Resident was in a different file.

In November, 1914, the party of Mar Timotheus sent a petition to the Dewan of the Cochin State requesting to interfere in this litigation and to save the Church from becoming bankrupt.

Your petitioners are exhausted by these wasteful litigations. Your petitioners beg respectfully to protect against the state standing by while the Trust property is made the object of scramble. Your petitioners have already spent more than Rs. 20,000/- in this litigation and undergone untold privations for the cause. They are powerless to defend the Trust much longer. They even approached the opposite party for a compromise to be had without handing over the great bulk of the Trust property to the Roman Catholics. Your

petitioners most humbly admit that the sovereign of the state as *Parens Patriae* and having by law the Chief Superintendence of all charities should step in and exercise its lawful and legitimate authority to prevent the spoliation of these Trust properties.

These petitioners admit that the inevitable consequence of these litigations which bring "themselves and their families to beggary" is a defeat to one of the two parties.

There is often only one end to a litigation which cannot be carried on without such enormous expense. The party that will inevitably triumph provided the litigation is sufficiently protracted, is the party whose material resources hold out longest.

During this period Mar Timotheus moved his residence from the Chaldean Syrian Big Church to a private home next to the Traveller's Bungalow in the Mission Quarters, Trichur. He had many admirers who used to visit him. He had visitors from outside such as Pakenham Walsh whom he put up in the Traveller's Bungalow, since the house where he was staying was not convenient to accommodate guests.

He wanted a Metropolitan's Palace, a dream he could not fulfil during the first decade in India. Due to the court cases, he was having financial difficulties too. His monthly salary of 75 rupees was paid by the Court Receiver Advocate Rama Iyer. For additional expenses Mr. Rama Iyer had to get permission from the court.

Here are some bio-data of Mar Timotheus as found in the Identification paper dated May 22, 1916, certified by Mr. R. A. Graham, British Resident in Travancore and Cochin. This identity paper with his photograph was issued for the purpose of proceeding to Miraj on May 27, 1916 for his treatment.

Description of bearer

Name.	Mar Timotheus
Profession	Metropolitan
Nationality	Syrian (Assyrian)
Height	5 feet 9½ inches
Forehead	broad, moderately high
Eyes	dark brown
Nose	straight
Mouth	small
Chin	bearded
Colour of hair	brownish, with streaks of gray at the temples.
Complexion	fair
Face	Oval
Any special peculiarities.	Right ring-finger nail diseased, and a black mole on the right thigh

Mar Timotheus wrote three Malayalam books during his first decade. The first was the *Messianic Teachings*, a book on catechism. This book was published on February 27, 1914 on the sixth

anniversary of his arrival at Trichur. He felt the need to teach the faith of the Church to the younger generation. This became the text book for the Sunday School. Mar Timotheus gives in the preface of the book, a short historical sketch of the various Syrian Christian denominations in Kerala. He uses strong language denouncing other denominations who make a claim to be the ancient Mother church of India.

They now abuse and insult the Holy, Catholic and Apostolic Church of the East, their 'Alma Mater.' Those ignorant weaklings, but proud fools, imitating what their captors do, sing in praise of a Mother who, in fact, is not their own. As for those who have enslaved them, they have been, from those days forward up to the present time, making incessant attempts and keeping undiminished vigil to transform the faith, doctrines, observances and principles of their slaves and if possible to recast their body and soul even in a Latin mould. Their attempts have almost succeeded and are continuing still.

After condemning those who "find pleasure in fostering deliberately" the slavishness he provokes his readers saying:

Yes, search those and they will bear witness to the veracity of our statement without the least shadow of doubt, that you were not under the Western yoke, but on the contrary, were the beloved children of our Mother Church of the East, whom you now reject and scandalise. Even

if a son abuses his father and refuses to avow his paternity a thousand times, he is, no doubt, still the son of the father. It can never be established that the son even though he has turned the servant and slave of a cruel and tyrant master, is not the son of the father

Mar Timotheus goes on to condemn a second group without mentioning their name:

Besides this group, there exists another sect of people. They too, with raised hands, boisterously and thoughtlessly proclaim, "This Church of Malabar was ours from the very beginning..." just like their slavish brethren, they also with fantastic falsehoods, rest themselves contended and elated. In fact, these last mentioned beloved brethren of ours have fallen in ignorance and unknowingly into the abyss. Though the darkness of that abyss has now become pleasing to them, may God, in His Mercy, illumine their path with the light of knowledge, that they might turn to the bosom of their beloved Mother, the abode of peace.

Then he refers to the ancient Church of the East as the true and faithful Church of our forefathers. He refers to the contents of his book briefly and his limitations in writing a book in Malayalam, a language he had not heard of, six years earlier.

Therefore, though it is beyond our capacity with a strenuous attempt,—for we are not a competent scholar in Malayalam,

—we have now succeeded in presenting you a garland of sweet scented and multifarious flowers of the orthodox and apostolic teachings of our Holy Mother Church of the East, under the title “The Messianic Teachings”. This contains, in a concise form, all the principles and roots of the true faith, which each and every one of our laymen should in all sincerity study, believe and observe as described therein and as extremely necessary for the salvation and everlasting life of his body and soul.

He says that this book is a token and free gift of his love towards the people in Trichur. He admits, “We would have, we think, of a certainty, left it off unfinished, had not our love towards you prompted and compelled us to its completion.”

He concluded his preface to the Messianic Teachings” with a request to the scattered brethren to return to the Mother Church.

We beseech God that this treatise may be a means of guidance and salvation for the souls of the beloved believers of our diocese and of the return of our scattered brethren, who have forgotten the milk of their own Mother, who incessantly mourns for her children, who have gone astray, deserting her bosom. May God shower His Grace and Peace on all those who walk according to this rule and upon the Israelites of God (Gal. 6: 16). Yes be it so. Amen.

Although the first edition of 1914 was only 2500 copies, at present, a total of nearly 20,000 copies have been printed in subsequent editions. In 1957, the author's successor Mar Thoma Darmo brought out an English translation of this book, made by the Rev. M. P. Francis.

The second book was published by him on March 27, 1917. This is called *Prarthanakramam* which is a prayer book for the faithful to use in church and at home. It is a collection of prayers taken from Syriac prayer books, such as the *Khudra*. He refers to this book as the prayer book of the Syrians in Malabar,

Regarding the literary standard of this book. Mar Timotheus admits with regret that owing to his lack of competence in this foreign language as well as the poverty of words in the Malayalam language, he has not succeeded to bring into Malayalam all the beauty and devotion found in the original syriac prayers. Then he concludes saying "I console myself for the time being that it is not the beauty of language that is important in prayer, but perfect devotion in the hearts." This book too has needed several editions.

These prayers are recited in the home of the faithful twice a day, in the morning and in the evening. There are several prayers for special occasions. In the church, during the Holy Eucharist, many people used to read prayers from this book until a separate prayer book was printed for the faithful who participate in the Holy Services in the church.

The third book he wrote during this decade was a book called "The holy Church". It was published only in 1927 owing to the delays caused by litigation

and his foreign trips. Mar Timotheus writes in his preface that this book consisted of his notes for the classes he conducted for the Sunday School teachers (At that time called Bethany Sunday School, later changed to Mar Apprem Sunday School in 1928) These classes commenced in 1915 and continued for nearly three years. These lectures were given for an hour on every Sunday. The students (Sunday school teachers) jotted down the points in these lectures. Mar Timotheus too wrote down the points to be dictated to them. Thus this small book was not originally meant to be published as a book. But when the faithful read the notes of these lectures they opined that if these notes were published as a book it would be helpful to put on end to some controversies regarding faith. Yielding to this request, he promised to publish this book, "The Holy Church". Nevertheless, due to his frequent trips abroad, it was delayed. This book has packed Bible references in its 95 pages, Although difficult to digest, this book is a living monument to the erudition of the author and his love for the Bible. This book was published from Mar Narsai Press which was started by the church. This must have been a matter of special joy to him because when he published the first two books, the church had not its own printing press and therefore he had to approach outsiders for printing them.

The outbreak of the first world war in 1914 was another tragedy. Although Mar Timotheus did not experience the difficulties of war in Trichur, India, he knew that his own people were suffering. He wanted to get news from his village, and of all the Assyrians. Bishop Gill, who was a close friend since the arrival of Mar Timotheus in India in February 1908,

wrote to England and obtained information through the Archbishop of Canterbury's Assyrian Mission but "shrunk from sending it to you because I know the pain it will cause you". But he later sent all the news of the tragedy of the Assyrians including the news of the burning of the village of Mar Bishu in Urmia, where Mar Abimalek Timotheus was born.

In order to get a glimpse of the atrocities of the first world war which these Assyrians had to get through, lengthy, excerpts from the letter of the Rev. F. N. Hezel dated September 20, 1915 are reproduced below.

"I hear from Bishop Gill of Kottayam that you are anxious to receive news of Mar Shimun and of the welfare of the Syrian nation in Kurdistan. There is very little news to send. Not many letters written from Urmi come through to England. I enclose a printed letter from Paul Shimon which he wrote to me on July 5th. This will tell you of the terrible state of things in Urmi. The Turks and Kurds entered the city on January 2nd and did not leave until May 20. During all this time the Syrians were in great danger and many were killed. It was then that Mar Dinkha was shot. Typhoid fever was very bad in the city and villages and more than 4000 people died. Mrs. Neasan and Beatrice Neasan both died and three of the American missionaries.

On August 4th, Dr. Shedd wrote to us to say that Mar Shimun had gone down to

Salmas and that he was safe; but there is no word about Surma and the other people in Mar Shimun's house, I hear the Russians are helping Mar Shimun with rifles and doing all they can to protect him. There had been some trouble in Qudshanis before Mar Shimun left there. The Tyari and Baz went up and did diwan and then shot Nimrud and eight men of his house. The whole of Qudshanis has now been burnt by the Kurds including our house. What a good thing it was that Rabbi Dr. Browne was not there to see it. Of Hormizd brother of Mar Shimun, we have no news at all. We think he is still in Stambui, where is also Dr. Wigram.

He also received a report dated 23 September 1915 explaining the situation, Although some of these accounts are not pleasant information for the readers, it is useful to record it because many of the present generation do not know the tragedies their parents had to go through just a generation ago. This also explains the reason why thousands of Assyrians are scattered outside their homeland, including a large number in Russia. The report says:

Forty villages in Berwar have been burnt by the Kurds. Lizan and Ashitha have been burnt, also Chumber. The Church of Mar Sawa, Tyari have been destroyed by shell fire. The people of Tyari and Tkhuma have been driven out of their villages after making a stubborn resistance (there were 5000 Turkish troops and 3000

Kurds against them) and are wandering in the mountains above Walto.

Qudshanis has been burnt also the English Mission House, and the Church of Mar Shalita has been partly destroyed.

The English Mission House at AMADIA is occupied by Turkish troops and has become the Headquarters of the staff.

Mar Shimun escaped to Julamerk then to Albeq, and from there to Salmas. Mar Yawalaha and Malik Khoshaba of Lizan, and Elias of Baz were sent with letters to Tabriz to ask for help. From there they sent this news.

There is no word from Mar Bishu, though it is thought the people have fled to Urmi or Salmas where they will be safe. Most of these events happened in June.

Mar Timotheus was worried about his two brothers. The Rev. Heazell wrote to Mar Timotheus on April 27, 1916 assuring that both his brothers were safe. In that letter he acknowledged £33 sent by Mar Timotheus. This money was sent to the English Consul at Tabriz with instructions to give £16-10-0 to Mar Shimun and the rest to the two brothers of Mar Timotheus. In his letter of August 18, 1916 the Rev. Heazell says.

I can get no news of your *Baita*. I have written very many times to ask particularly for some word about your brothers, but they never answer my questions. I know that Zachariah is alive for I once read in a letter that he had been to Tiflis

with Mar Shimun, Mar Bishu is empty, but where the people are, I have no knowledge. I think you might write to Mar Shimun in Syriac. Put your letter in the envelope which I send you. This address in Dilliman will find him,

Dr. Wigram is still in Stambul but he is not allowed to write any letters. Of Hormizd I know nothing. Surma tells me she has not heard from him for a very long time.

The Matran and Mar Yabalaha are both living in our yard in Urmi,

The Rev. F. N. Heazell was kind enough to send a copy of a letter from Surma, sister of Mar Benjamin Patriarch giving informations from the inside. This letter sent from Dilliman dated 8th January 1916 contains the following information.

On December 27th (N. S) Mar Shimun started on his way to Tiflis accompanied by Mar Elia and Zakaraiya of Kelaita of Mar Bishu. They went to see the Grand Duke Nicholas to show him the misery of the nation. Mar Shimun had asked permission to see His Royal Highness and received it.

Our people are settled in Bashkala, Salmas, Urmi, and Khoi-thanks to the help of the Russian Government and the Archbishop of Canterbury, and the American Mission; they have not utterly perished. But alas, their misery is great

still, and you cannot find one house in the nation that has not some one ill with typhoid. Qasha Aprim of Qudshanis has died from wounds. Qudshanis has lost nearly 200 people including children. Typhoid is not over yet. We had only three invalids in our family; they were David's and Roma's sons and Petros. whom we were most anxious for. But thank God they are quite well now.

Since we had no churches that remained to us here, tablets were consecrated for our services. We have a room in our house for a Chapel and got our Holy Eucharist on Christmas day. My brothers and sisters with Petros send you goodwishes.''.

Towards the end of his first decade in India he decided to go to Kailash, in the Himalayas to lead a life of an ascetic. In his early childhood he had been attracted by ascetics. Burdened by the responsibilities and problems of a life of authority which always created crisis and conflicts he naturally preferred to go to Kailash and he made enquiries about Visa regulations, But the Government refused permission for him to enter Tibet, as he was not an Indian citizen.

Sadhu Sunder Singh is considered to be the greatest Christian mystic India has ever produced. He was a convert from Sikh religion. Sadhu Sunder Singh had travelled in India and abroad. During his visit to South India, he visited Trichur in 1917. Mar Timotheus was attracted by the personality of this

Indian mystic whom the Metropolitan described as the second St. Paul.

Sunder Singh wrote three letters to Mar Timotheus which have been preserved in his file. Since Sadhu Sunder Singh has become famous, his three letters, written in his own handwriting will be of great interest to some of the readers. Hence it is reproduced below,

Bangalore,
25-5-1918.

My Dear Bishop,

I am sorry that I was not able to write to you earlier than this, on account of many an engagements. Yet I always remembered you all.

I am thankful to God for all that he has been working through me. I am well by His Grace and He has been enabling me to do useful service for him. I trust that you would be the same, well and healthy.

I hope to start for Ceylon in two days' time, and after staying there for about two months, I will be back to India.

I sent an account of my impressions about you all and the Syrian Churches to North Indian papers which has been so helpful to them. So if you could kindly send me some more information about them, I will send it to the same papers and Sannyasi mission.

It is my hope that we will meet next year and go towards Kailash.

My address till June 15th

Rev. J. S. Mathers,
Wesley mission,
Jaffna, (Ceylon).

With kind regards and love,
Yours affectionately,
Sunder Singh

C/o Rev. J. S. Mather,
Wesley mission,
Jaffna,
31-5-1918.

My dear Bishop,

Thank you very much for your kind letter. I hope to spend about six weeks in Ceylon, and then will have to visit so many other places. So I cannot say whether it will be possible for me to go to Trichur again. If I find it possible to visit your place once more, I will inform you.

As for the Sannyasi mission, they do not yet think it possible to come out now, and if I let you know of one, others too will be known to the public. So I am writing to them asking their permission to do it.. If they consent to it, I will let you know.

I hope to meet you when it please God to give us such an opportunity.

With kind regards and love,
Yours affectionately,
Sunder Singh

Cacanada,
1-9-1918.

My dear Bishop,

Many thanks for your kind letter. I am very very busy in these days and I thank God for the great blessing on the work.

i asked some of the leaders of the Sannyasi mission, I am sorry at the present they are not willing to communicate with anyone, but after sometime they will come out then you will be able to meet them freely.

I hope you are getting on well. I often remember you, though I have no time to write much. I hope to meet you again next year at the Kailash trip.

From here I have to go several other places in Telugu country and then to Bombay, Gujarat, Calcutta, Burma and Singapur.

Hope to meet you at His own appointed time.

With kind regards

Yours in His service,
Sunder Singh.

In his early years he got constant help from Mr. Ittyerah Chandy, retired Medical officer of Cochin State, who came often from Kottayam in his retirement days, to help Mar Timotheus. As one who corresponded with the Patriarch for bringing Mar Timotheus to India, he came and spent several days at Trichur at the time of the arrival of Mar Timotheus and also spent several days continuously to help him get

acquainted with the customs of the people at Trichur, Even after returning to Kottayam, he made necessary arrangements for Mar Timotheus to meet the officials as well as the Maharaja of Travancore, the neighbouring State of Cochin. Although Mar Timotheus did not have members of his church in Travancore, It was helpful to cultivate the friendship and good will of that Maharaja. His concern for the minute details are obvious from the following excerpt from a letter of Mr. Ittyerah Chandy dated Feb 11, 1909 after making the arrangements to meet the Maharajah of Travancore.

You must have received my letter suggesting to bring one of the large silk umbrellas. Please bring with you your mitre and staff also. On taking farewell of His Highness the Maharaja and handing over the candle to his Highness, it is well to pronounce Patriarchal benediction with Staff in hand and mitre on head. To keep and hold the above articles in readiness, a priest will be found necessary. You will do well therefore to bring either Fr. John or Fr. Kuriakos.

A statement of the details of the visit will have to be supplied to the private secretary before hand and this I shall do at the proper time if I am asked to accompany you at all.

P. S. You will not forget to have with you a few of your visiting cards for use in paying visits to the Dewan and the Chief Justice.

The Rev. W. H. Browne wrote long letters to encourage and advise his former favourite student Mar Abimalek Timotheus. The accidental death of the Rev. Dr. W. H. Browne taking poison, mistaking for his usual medicine, was a serious blow to Mar Timotheus. Thus a precious link with the Archbishop of Canterbury's Assyrian Mission was broken. That vacuum was never filled.

Thus at the end of his first decade in India in 1918, Mar Timotheus was at the process of laying a firm foundation for the restoration of the Nestorian Church in India. In addition to the Mar Yokhannan Mamdhana Church, which he built, there was a church at Pattikad, eight miles to east of Trichur. The congregation there remained loyal to Mar Timotheus. It consisted of poor people and they joined hands with Mar Timotheus in his struggle against the rich and the prominent people of Trichur. This congregation at Pattikad which had a building with tatched roof began to build a new church building which was completed only in 1920.

In 1918 as Mar Timotheus was entering his second decade with hopes and plans for rebuilding the broken walls of the Nestorian Church in India, he was shocked to hear of the murder of his friend Mar Benjamin Shimun Patriarch, who had given him all the eight ranks of ordination. The Patriarch was younger than the Metropolitan, (the Patriarch was only 18 and Abimalek was 25 when the Patriarch ordained his friend a deacon). They were close friends. The sudden and sad departure of his intimate friend from this world was a cause of great sorrow to Mar Timotheus.

As a result of the first world War, the Assyrian people were being driven out of their homeland in Turkey whom they opposed in the war as the Assyrians chose to support the Russians and the British as their smallest ally. The settlement of the Assyrian problem was an urgent question which needed the attention of Mar Timotheus also.

The successor of the murdered Patriarch was his own younger brother Poulose, as the Patriarchate continued in the same family as hereditary succession since the fifteenth century. Mar Poulose Shimun was not healthy and was not capable of solving this serious problem of the settlement of the Assyrians.

Thus his first decade ended with an additional burden in the Middle East. Thus his energy and money were diverted to the Middle East. Although he was going to the Middle East for their cause, the Assyrians were not in a position to pay for his travel. The Indian Church which was already moving towards bankruptcy collected money to send the Metropolitan and Deacon N. I. Ignatius to the Middle East.

Thus leaving the Indian church at this point, let us turn our attention to the second decade of his career which was largely taken up by the four foreign trips he undertook. Although the major decisions concerning the law suits took place during this period it is treated in a separate chapter.

CHAPTER IV

FOUR FOREIGN TRIPS

After the treacherous murder of the patriarch Benjamin Shimun in 1918 A. D, Poulouse Shimun, brother of the murdered Patriarch, was consecrated without delay. But his young man was not healthy. Moreover, his people were fleeing for life from Turkey to Baquba near Bagdad. The Assyrians lacked leadership. Hence Mar Timotheus had to leave Trichur in 1919 in the midst of litigation to go to Mesopotamia. Mar Timotheus tried to help his people. Deacon N. I. Ignatius accompanied the Metropolitan on this trip.

Much about his visit has not been recorded. Since this was the shortest of his four trips he could not accomplish much more than attending to the problems of the Assyrian refugees who had already fled from their homeland in Turkey. He was able to meet his brother Zachariah Keliata and another brother David Kelaita who died in 1919 in the refugee camp. Zachariah had lost some of his children in that war. Many Assyrians died during their flight to the Refugee camp at Baquba. The new Patriarch, Mar Poulouse Shimun XX was very sick. Lady Surma, the sister of the Patriarch was giving able leadership. Another brother David Mar Shimun fun-

ctioned as the commander of the Assyrian forces. Moreover, owing to the law suit in the Additional District Court at Trichur, Mar Timotheus had to rush back to Trichur. Thus after a stay of about four months he returned to Trichur on June 12, 1919.

He took with him Deacon Joseph de Kelaita, one of the greatest Syriac scholars of the present century to Trichur, to prepare Syriac types for starting a Printing Press in Mesopotamia. Deacon Joseph de Kelaita was a cousin of Mar Timotheus. This deacon was in London for printing the old Testament in Syriac under the auspices of the Bible Society. We come across this Deacon later in 1927 at Mosul when Mar Timotheus ordained him a priest. That controversy is dealt with in detail later in this chapter. Deacon Kelaita stayed at Trichur for two years since 1919 and prepared the mould of the Syriac types. In 1919 he returned to Mosul and founded the Assyrian School and Press. He published the Syriac Liturgy and several other books from his Assyrian Press at Mosul.

Another boy named Josiah also accompanied Mar Timotheus when he returned in June 1919. But this boy returned to Mesopotamia after six months.

He went again to Mesopotamia, accompanied by Fr. Ignatius, when he heard that Eshai, a boy of 12 years of age, was made Metropolitan by his maternal uncle, Mar Yosip Khananisho Metropolitan of Rustaqa. Mar Timotheus got angry on hearing the news because he was not consulted about this consecration, although he was much senior to Mar Yosip

Khananisho both in age and in seniority of consecration. He wrote a protest letter, ¹ which in part reads as follows:-

We all together, my weak self, Timotheus Metropolitan of Malabar and India and we, all the humble priests of the Church of the East in India after prayers and beseechings over the matter discussed and examined it in all justice and truth and without any evil motive, we realised that if the church affairs are to be thus administered, especially in the cause of the election and consecration of Mar Patriarch, the church concerned will be extinct as if it had not existed at all.

It is not far from the consequence of such a procedure. Because of this we, by the help of God which we have requested and prayed for, decided that we, the children of the Apostolic Church of the East in India, too have a right to share and associate in the election and consecration of the Patriarch. For, at present there are no difficulties on the way as there had been in the past centuries and it is very easy and near now. Moreover they them

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1. This letter dated June 2, 1920 was signed by Mar Timotheus and attested by all five clergy of the Indian Church, A signed copy of this letter is preserved at the Metropolitan Palace in Trichur. An English translation made by Mar Thoma Darmo is found as Appendix A of the *Church of the East and Hereditary Succession*, Mar Narsai Press, 1963.

selves (Mar Yousip) have requested our help and association with them. 2

In this letter Mar Timotheus gives also a firm warning that the Indian Church will not accept if this twelve year old Metropolitan is promoted to the rank of Patriarch.

So we saw and assert that India, too has a claim in all truth and Justice to take part and associate in the election and the consecration of Mar Patriarch. Because of this, we decided and confirmed that it is neither fair, nor true, nor just canonical that this affair should be transacted by the said Mar Yosip Khananeesho alone, excluding all the other Prelates. If this Esai, quite a simple child, is made Patriarch; we never will accept him as such until and unless it has convinced us and we understand that he is made Patriarch according to the canons and customs of our church at present and that he is accepted by all our congregation and nation in general.

On July 29, 1920 Mar Timotheus wrote another lengthy letter addressed to Mar Yoseph Khananishu in Syriac. The following excerpts of that letter in English translation give a clue to the trend of the attitude of Mar Timotheus against the consecration of a boy as Patriarch.

Oh! woe is me. Double woe to all those who are like me as I have attained

1. "A Protest," Church of the East and Hereditary Succession. P. 53.
2. *Ibid.* P P. 35, 36.

Unfortunately this boy Metropolitan was promoted to the rank of the Patriarch before Mar Timotheus reached Bagdad. The Consecration took place on June 20, 1920 at Bagdad.

some knowledge. Meanwhile I have need to get more without any doubt. Yet still I dare to teach those who are more familiar with the divine Scriptures. But for the rank and profession of our group I am prepared by the Grace of which are worthy. Because he is active and educated but because of his nullified activities he has no time to study these.....

.....
Even the law which we had for church and nation has been disgraced and replaced by you with your law of pride for the acceptance of the new law of your pride. So far as we are concerned let it be far far away, from us to sin before God and His Church by adhering to your haughty destructive and extirminating law which would make the church extinct and scatter our oppressed nation. You may perhaps think that I say so, for I hate the family of Mar Shimun. Be it far from me. I assure you my sincere love towards them and I believe in God that hatred, if any, will only be beneficial to them more than the heaps of love of your oppression.

Is there any prelate among us who is so much foolish godless as to dare to say that this is not the prophecy of the Prophet Jeremiah as well as of others like him (Jeremiah, Chapter XXIII) of which Mar Narsai, the harp of the spirit, has composed good and beautiful poems: "To them was

entrusted the existence of the flock of humanity and they ate the flesh of the fat ones and neglected the weak''. The wailing of the prophecy ''woe to you clergy, foolish and ignorant shepherds for you have scattered our lives in the wild mountain'' may justly be explained to them. Priesthood was instituted on earth to foster peace, but the clergy has turned this order of tranquillity into one of quarrels. The preacher of the spirit named the rank of clergy labourer, but they have turned it into worldly power. Power is not your rank, foolish. Why do you mistake it. You are the servants and server of your friends.

The second trip in June 1920, to Bagdad, was not a happy one, because the boy Eshai Shimun had already been consecrated by his maternal uncle Mar Yousip Khananeesho, as Patriarch before the arrival of Mar Timotheus. A large group, including Malik Khoshaba of Tiari tribe, joined with Mar Timotheus in protesting against Eshai Shimun and his consecrator and uncle Mar Yousip Khananeesho. For the sake of compromise Mar Timotheus was made the Regent to the Patriarch. Hence, a temporary truce was made.

In October 1920 Mar Timotheus was made the Regent to the Patriarch. The document of this election was signed not only by two bishops (Mar Sargis and Mar Elia) and one Metropolitan (Mar Khananeesho) but also by the father of the Patriarch, David as well as David's brother (Zaia) and sister (Surma). The English translation of this Syriac document is as follows.

Let it be known to all those who come across with these lines that we wrote that when we met together several times in the month 8 Tishri Kdeem (October old style) of this year of one thousand nine hundred and twenty, also of our Lord Christ, and with us, the Most Rev. Mar Timotheus, Metropolitan of Malabar and India, after discussing about many (matters) we found ourselves that all of us were of one mind, then we decided to select for ourselves a Regent to Mar Eshai Shimun, Catholicos Patriarch of the East, and we all with one correct mind, aim and thought elected the above said Mar Timotheus to be the Regent to the Patriarch, for all matters.

(Sd)	(Sd)	(Sd)
Mar Elia	Mar Sarghese.	Mar Yoseph Khananeesho
(Sd)	(Sd)	(Sd)
Ziya d' beth Mar Shimun	David d' beth Mar Shimun	Surma d' beth Mar Shimun

In Mosul city
21st Tishri Kdeem
in the year 1920 of
our Lord. }

During the second trip of 1920–1921 Mar Timotheus spent his time in Bagdad and Mosul. In Bagdad he stayed at the Hotel Mavde. During his stay in Iraq he had the difficult task of representing the

church as the Regent of the boy-Patriarch. He approached the Director of Repatriation several times for the Assyrian refugees in camps. His letters reveal a variety of problems he had to face. The following letter is a sample.

Kasha (priest) Yokhannan of Bass of the 15th section of the Refugee camp leaving his wife Asmar aside was unlawfully keeping another woman. He was ordered by Headquarters to take his wife, and go out of the Mindan Camp and came down to Mosul. Soon after he reached Mosul he left his wife again and was wandering here for the last about three months. All this time his wife was trying through His Lordship Mar Sarghese to reunite her husband. but a few days back he secretly went to Mindan, took other woman and gone away somewhere. His wife reports to me that she is in troubles since there is no one to support her here and requests to apply you to be kind enough to issue a pass allowing her to go to her brother in Mindan and receive rations there.

Mar Timotheus had several such problems to deal with. He had to ask for special tent and special rations for the members of the patriarchal family or bishops whenever they were visiting the refugee camps.

On March 7, 1921, several leaders of the Assyrians, under the leadership of Malik Warda, sent a petition to Mar Timotheus, Mar Khananishuand David, father of the patriarch, stating that they would desert

the camp if proper rations were not granted immediately. The ration they were receiving was "daily two annas a man, one and a half annas a woman and one anna a boy." But the political officer told them that it would be reduced to one third. The petition pleaded for a remedy.

Now we, the leaders beseech you to find out a remedy for the nation, otherwise they (people) say that we will leave these things the government has given to us and scatter we, the leaders hereafter cannot be responsible for the nation.

While Mar Timotheus was in Mosul in February 1921, Lady surma, aunt of the patriarch who was looking after the affairs of the patriarchal household, as the patriarch was only 13, fell ill. In a letter dated February 18, 1921 Mar Timotheus writes to Mr. Garbett.

In my note I had mentioned about Lady Surma's illness that the crisis was passed and she was coming round little by little. Indeed it was so, but I am most grieved to inform you that in last week she had a relapse and her case became very critical. Even now the danger is not passed and in God is our only hope.

Due to her illness Mar Timotheus was not able to go to Bagdad to meet the Assyrian representatives in Hamadan. On March 2, 1921 Mar Timotheus sent a telegram to them asking them to meet him in Mosul instead of in Bagdad.

While returning from Bagdad to Mosul in February 1921 Mar Timotheus lost his leather bag containing many valuable papers at Shergat. This

included also the papers belonging to Lady Surma, aunt of patriarch Mar Eshai Shimun, connected with her mission to England. Therefore Mar Timotheus on April 22, 1921 wrote to the Director of Repatriation in Mosul.

Lady Surma is very sorry to hear that they are lost and she likes to have copies of them. She wants some to write to you asking to be kind enough to take the trouble of getting for her copies of telegrams and all the papers, dated between the summer of 1919 and her return to Mosul, connected with her mission to England and also with the nation, both from the Indian and foreign offices. Please oblige.

Another important issue Mar Timotheus had to face during this trip was an attempt of some leaders to deny the leadership of the hereditary Patriarchal family. In a petition submitted by six sections of the people 14, 15, 16, 17, 20 and 21 drafted at Mindan on May 8, 1921 and sent to the Director of Repatriation they have expressed their dissatisfaction with the patriarchal family. They wanted to make Mar Timotheus the patriarch. After Mar Timotheus had read about this petition he wrote a letter on 6 May 1921 to the same officer offering his comments. He did not want any such attempt for his personal glory. He knew that any split of the Assyrians would ruin the whole Assyrian nation. The paragraphs 3 and 4 of that letter are as follows.

As mentioned about my personality, I am very sorry, I cannot be an instrument for splitting and destroying my beloved church and nation. I am the more sorry that those

who are closely acquainted with me and know fully about me, know that there is nothing more beloved to me than the unity and binding the nation under the Headship as the benefits of which have been realised by the whole nation long ago. The same ones now, I am afraid, are trying to make me-if I became a fool to such a degree-the destroyer of the same building that I want to build by all means on its own foundation. This makes me feel more sorry to them than for myself.

Now, as I am selected the Regent to the Patriarch by my brother heads and others. I am inviting them also to agree, come and see that the same things and good intention for the edification and up-lift of the national success are being done in all truth and love and far from all personal benefit; and if their intention and selection about me are pure in raising me to such a position, no doubt, they must come and agree if not they want split and we cannot work against the Will of God which is love and unity.

Mar Timotheus attempted also to arrange for the education of the Assyrian children. Owing to world war these children did not get the opportunity to go to school. In a petition dated July 28, 1921 signed by Mar Timotheus, Mar Khananeesho and Mar Sargis addressed to the Divisional Adviser, they requested as follows.

It is a well accepted truth that 'Education' is one of the primary factors for the well-being and uplift of society and nation: but it is a regrettable fact that our people who were receiving a sort of regular education till some seven years back, have been deprived of it, ever since the beginning of this Great tragical war, and our entry in the noble cause of the Allies. All along the period of our fights for our existence and the consequent flights and movings of our camp from place to place, and our unsettled condition we had no chance of giving any kind of education to our children. At the same time it is worth mentioning that many of our children, impelled by the great desire for knowledge, have picked up a little English and a little of our own language, Syriac; but it is irregular and in part.

Now we are settled here under the protection of H. M. G. and the feeling of our duty to give proper and regular education to our children weighs heavily in our minds. We are refugees, poor and have hardly left anything with us; so we find it beyond our power to do it ourselves.

we therefore request the Government to be kind enough to open for our children Government schools, one in Mosul for our grown up children who could be gathered from the villages and others in the villages where our people are settled.

He had to write several letters to the Director of Repatriation, Col. Cunliffe Owen during his stay in 1920-1921 at Mosul. To give a glimpse to the readers of the type of responsibility, an interesting letter is quoted below. This letter was written after several letters for this same case: to persuade the wives of two Assyrians named Koshaba Hammu and Mishqo Khananishu to go with their husbands. When all his attempts and letters failed to achieve the desired results, he wrote to the Director of Repatriation again.

Sir,

I should like to bring before you the following lines.

Sophia and Nanajan, the two Assyrian women to whom the other day you ordered to go with their respective husbands Khoshaba Hammu and Mishqo Khananishu, disobeying the order, deserted them again while they were returning from your office.

The husbands now request that if their wives are not coming with them, their property, in the list given below, which the woman took with them while deserting them should be taken and given to them.

I beg to remain, Sir,

Yours obediently,

(Sd.)

Mosul, Mar Timotheus, Metropolitan
9-3-1921

Khosab Hammu.

Mishqo Khananishu

1. His daughter Halini. 1. Seven Turkish
sovereign

- | | |
|--|--|
| 2. (Fifty only)
Turkish sovereign | 2. One necklace
costing eight
Turkish gold |
| 3. one pair of gold
ear ring weighing
one Turkish gold &
Rs. 5 for workmanship. | 3. One cross. |
| | 4. Two quilts,
one pillow. |
| 4. one quilt, one pillow &
one blanket. | |

A very important action that had far reaching consequence for the Indian church, took place in May 1921 during the second trip. at Mosul, Mar Timotheus met a seventeen year old boy named Mansur, belonging to Eysel village close to the village of Mar Bishu, where Mar Abimalek Timotheus himself was born. Although the young Mansur did not belong to a priestly family, Mar Abimalek Timotheus was able to spot special abilities in this boy. Hence, Mar Timotheus ordained this boy on May, 1921, the third sunday of Easter, in a Jacobite church in Mosul. Neither Mar Timotheus nor this young deacon could foresee that this young man would be his successor in the distant diocese of India. Therefore it can be said that even during his tour in Iraq he did a great service for the Indian church unknowingly.

Mar Timotheus returned to Trichur after his second trip only on November 5, 1921. He had left Mosul on October 12 and on his way had stopped at Bagdad for nearly a week. From Bagdad he proceeded to Basrah where he stayed for only one day before he sailed for India. About his journey Mar Timotheus writes to General Nightingale of Mosul; "I am glad. I had a very pleasant voyage throughout" About his

arrival at Trichur Mar Timotheus writes: " I must say that I fully realized the pleasure, when I met again my congregation here, as a father does, when he meets his children after a long absence. , "

Though Mar Timotheus returned to India on November 5, 1921 he had planned to go abroad again particularly to England and America to plead for the cause of his own Assyrian people. But he could not immediately leave India because the affairs of the Indian church had not improved since he left in 1920.

Though the judgment of the additional District Judge in favour of Mar Timotheus had been delivered on April 17, 1920 before his second trip, his party had not obtained possession of the Big Church, as an appeal was pending. The congregation was worshipping in the Mar Yokhannan Mamdhana Church.

At the same time he made attempts to go abroad. On March 28, 1922 ³ he wrote to the Archbishop of Canterbury requesting for a reply to his earlier letter dated August 16, 1921 sent from Mosul requesting arrangements for a personal delegate of the Assyrians to visit England and America. Though the name of the delegate is not mentioned Mar Timotheus states: "Meanwhile as a delegate must needs be sent as early as possible arrangements are being made for his journey to England and to America." ⁴

On June 5, 1922 Mar Timotheus wrote to the British Resident in Travancore and Cochin living in

2. Letter to the Rev. J. T. Hales.

3. Book of office copies of letters. No. 29.

4. *Ibid.*

Trivandrum requesting for the necessary travel papers. He writes:

The present authorities of our church in Mosul, have asked me to go to the United States of America on a pastoral visit to my countrymen there. I therefore wish to take this opportunity to go to America for a change and try to regain health and vigour by treatment if necessary. ¹

Owing to the appeal of the Trichur Church case, pending in the chief court of Cochin Mar Timotheus was not able to leave Trichur in 1922. After the decision of appeal on January 2, 1923 and the unfortunate developments in Trichur ² following the legal victory of his party, Mar Timotheus went to Iraq in 1923. This time he took a young deacon, C. J. Chacko who was completing his studies for B. A. degree in Trichinopoly.

The main purpose of this trip was to go to England to get help for the settlement of the Assyrian refugees. He had also planned to go to America to collect money for the Assyrians.

Mar Timotheus met several important dignitaries connected with Iraq and India. Mar Timotheus wanted to solve the Assyrian refugees problem, as well as the question of the getting possession of the Big Church in Trichur.

1. Letter to the Resident No. 45 in the Book. In this letter he also requested for passport for two priests the Rev. K. L. Poulose and the Rev. N. I. Ignatius. On 6 November 1922 he wrote to drop the name of the Rev. N. I. Ignatius, who had accompanied him in his first two trips.

2. Given in Chapter VI of this book.

In August 1923 Mar Timotheus accompanied by Deacon C. J. Chacko sailed from Colombo and reached England by the S. S. Oxfordshire belonging to the Bibby line. They were taken to St. Edwards House at 22, Great College Street, at Westminster in South West London. They stayed there for about eight months until they left for America, in April 1924.

The Rev. F. N. Heazell who was formerly known to Mar Timotheus in Kurdistan, was a great help as he was living in England and trying to arouse the interest of the English people to help the Assyrian refugees. The Rev. A. J. Douglas, the Rev. A. J. Mason, the Rev. G. K. A. Bell, the Rev. H. J. Fynes-Clinton and others helped him very much.

Regarding the Assyrian problem Mar Timotheus tried to get a letter printed so that he could send it to about 300 persons. He approached the Oxford University Press which returned the copy saying that their Syriac types were very large. Four days later they agreed and asked them to provide an English translation of the letter. Soon afterwards, on January 26, 1924 Mr. Frederick Hall, the Controller of the University Press wrote:

Since I sent you the estimate on the 23rd circumstances have arisen which would make it difficult for me to print your letter, and I therefore return both sets of copy.

Disappointed by this, Mar Timotheus approached the Trinitarian Bible Society with a request to get the Syriac letter printed. They too declined.

In reply to your letter of the 29th instant, we do not print anything in Syriac, or in any foreign language, except the Scriptures.

That is the Bible, New Testament, or portions printed from them.

Our rules would not permit us to print anything in the nature of a private letter written by yourself.

Finally Deacon Chacko managed to get this Syriac letter lithographed by To Waterlow & Sons Ltd. The lithographing of 200 copies of a 2 ft. 4 inches $\frac{1}{2}$ sheet back and front cost £ 13/15/0.

After an interview with the Secretary of State, for India Sir Thomas, Mar Timotheus submitted a written memorandum on the church case in Trichur, on January 30, 1924. On February 26, 1924 the India office at Whitehall, London replied:

I am directed by the Secretary of State for India to inform you that he has forwarded to the Government of India a copy of the representation submitted by you on the 30th January, relative to the affairs of the Syro-Chaldean Christian community of Cochin.

The Eastern Churches committee of the Anglican Church made all the necessary arrangements for his stay and for his contacts with religious leaders and government officials. They also arranged for him to celebrate Holy communion service at St. Edwards, House Chapel. When he celebrated Holy Eucharist at 10-30 a. m. on January 28, 1924, the Rev. Fynes-Clinton of the Eastern Churches committee sent out a typed invitation with the following note.

You are invited to assist and to pray with him for the restoration of their Homeland

and freedom of the distressed remnants of the Assyrian people.

One of the significant service which the Rev. C. F. Andrews rendered to Mar Timotheus was to make the services of Mr. Hy. S. L. Polak available to him to give expert legal advice on a representation to the India office regarding the final settlement of the Trichur Church case. In January, 1924 the Rev. C. F. Andrews was in London while Mar Timotheus was staying there. Since the Rev. C. F. Andrews had met Mar Timotheus at Trichur in January, 1922 he was aware of the difficulties, Mar Timotheus was going through, on account of the Trichur Church case. The legal advice of Mr. Polak as well as contacts with officials paved the way for the arbitration of Mr. C. W. E. Cotton as we will see later.

After meeting with different officials of the British Government pleading for the Assyrians, Mar Timotheus did not get any promise for the future of the Assyrians. Therefore he was getting impatient. It was at this time that an Assyrian named General Agha Petros Eleow, who had deserted Mar Shimun family and the Nestorians in general, extended his right hand of fellowship, General Agha Petros was a Chaldean honoured by His Holiness Pope Leo XIII as well as by the Russians. He was living in France at that time. He came to London to reconcile with Mar Timotheus and to plan joint programmes for the Assyrian cause. On November 21, 1923, Agha Petros wrote to Mar Timotheus from Hotel Cecil in London in Syriac. An English translation of the letter is given below:

Our excellent Father, Mar Timotheus,
Patriarchal Representative and Metropolitan

of all India, peace in our Lord. In kissing your hands, I request your prayers.

I heard that Your Holiness is here in London, with the patriarchal Representation to work among the English Nation, for the existence and good of our Assyrian Nation. Not only did I rejoice very much but also wanted to inform you that the same is the desire of my heart also. On this ground, from my whole heart, I appeal that all the past occurrences be forgotten, and with a new and simple heart full of love and peace through the medium of your fatherhood, I come in peace to ask pardon, from the Patriarchal family and in extreme reverence and respect. I acknowledge that beloved and noble Patriarch as the general head of all our Assyrian Nation: and behold from this moment, I give all my strength to work with your fatherhood, which is the Patriarchal representative, for the fulfilment of this aim which is the good of our Nation, that she may have a national home under the protection and guidance of Great Britain, in the maps that we both think suitable. I promise to fulfil all that I have written, that I will be a most faithful servant of the holy family of our beloved Patriarch as I have been in the time of my master, late Mar Benjamin Shimun and far more. I have the honour to be your servant, and under your hand in all national services.

On November 8, 1923 Mar Timotheus replied to Agha Petros accepting his reconciliation, hoping that the Patriarch would approve of this.

Mar Timotheus immediately wrote to the following prominent persons communicating a copy of this letter:

1. The Archbishop of Canterbury
2. Marquess Curzon (Foreign Secretary)
3. The Duke of Devonshire
(Colonial Secretary)
4. Sir John Shuckbury, Permanent Under Secretary (Colonial office)
5. Hon. Mr. Ormsby Gore, Under Secretary.

But this reconciliation had serious repercussions in the Middle East. The Rev. W. A. Wigram who knew Agha Petros wrote letters to the Chaplain of the Archbishop of Canterbury advising against this reconciliation. Some paragraphs of this letter are interesting and hence quoted below.

Patros Agha is, I understand, in London now, but perhaps my remark that London ought to know better than to trust that inveterate intriguer, shows undue optimism. At least, there was a project in fact to send him out to Mesopotamia again, "to make himself generally useful" (which would certainly be a change of occupation for him) and Mesopotamia where men had protested strongly against his coming, had the impression, wrong in fact, that he had actually started.

They had the proper people waiting for him on the quay at Basra, when his supposed ship came up the river-with a return ticket for him! He was not, however, on board. If Mesopotamian authorities do know Petros by now, they seem to have something to learn about another rascal out there.

Simko Agha, the murderer of Mar Shimun, has been definitely smashed up by the Persians, using Russian refugees for the purpose. The man himself escaped, but his following were dispersed. He is, as you know, a small man by birth, but had a biggish following while he was successful.

Sir J. Dobbs however was so lamentably ignorant of all the man's history that he had ideas of making use of the man as an ally and proposed to have him sent to Mosul by aeroplane. (When our agents will go on acting in such a style as this, is it remarkable that our allies find it difficult to trust us?)

A time was fixed for the arrival of the aeroplane and many officers were on the spot anxious to see so renowned a rascal. It was noted too that about a dozen Assyrians had turned up also, unobtrusively, but with their rifles! There was no doubt what they had come to do, of course, but by better luck than Dobbs deserved, when the aeroplane arrived, Simko was not in it. He had funked, knowing what the Assyrian is capable of, and what he personally deserves!

But, what a mentality does this reveal in the British general.

On December 7, 1924 the Rev. W. A. Wigram wrote to Mar Timotheus:

As for Petros Agha, we must hope that you have been rightly guided, as I know that your intention has been most honest and Christian, and that your one wish has been to do what is best for the nation.

There is no doubt that the man is a real power. He can do much for the nation. if he will, and I really believe that he has a love for it, as well as for himself, Only, one asks of him, as one asks of a statesman in England too. *Can* that man be straight?" The grace of God can do anything, I hope. even with the skin of the Ethiopian and the spots of the leopard!

This is certain. that whatever England does or does not do for the Assyrian nation it is of the first necessity that it should be united in itself, and if Petros can now learn two things. (1) that the ancient throne of the patriarchate is the one centre of union that is possible. (2) that whatever promises the French may make, they cannot and will not help, and are not to be trusted, then there is hope still and the nation, trusting only in God and in itself, may be saved when men have betrayed it. That is my word to Petros, and to you.

Still Mar Timotheus continued to be in touch with Agha Petros who had returned to France. But

patriarch Mar Shimun and his aunt Lady Surma did not approve of the reconciliation of Agha Petros. Therefore they commanded Mar Timotheus not to have any deal with Agha Petros. Reluctantly on January 14, 1925 Mar Timotheus communicated to all concerned that he had "received instructions from the government of Mar Shimun to the effect that this is not approved" He continued.

Finding also myself that I cannot take part in any communication they may be made on his part with the French Government, and for other reasons, I wish to say that in future I desire to communicate with H. M. Government acting alone as Representative of Mar Shimun.

After meeting with the Under Secretary of State for foreign affairs at the colonial office in London in January 1924. Mar Timotheus wrote to him on February 4, 1924 forwarding a copy of the petition to be presented by the maliks of the various Assyrian tribes to His Majesty's High Commissioner in Iraq on December 14, 1923. Although the petition does not have an immediate relevance today' as situations have changed considerably since then, it is reproduced below. It gives a clue to know what the unfulfilled aspirations of the Assyrians were during 1923-1924:

We the undersigned maliks (leaders) of the five independent tribes of Jelu, Baz, Tiari, Tkhuma, and Dizen beg to remind your Excellency the necessary conditions regarding the settlement of our nation.

First of all we beg to acknowledge our thanks for your Excellency's kind personal

visit unto us. by which we had a good hope, as, was understood by us, that the above mentioned four tribes (Tiari, Tkhuma Jelu, and Baz) may come within the Iraq boundary, under British protection as we hope, and under the same administration as we had in past before the Great War.

Regarding as it will appear an adventure to show our affection towards our Brethren and Motherland. It would be rather impossible for us to live there without the settlement of our Brethren of Shamizden, Marbeshu, Garwar, Barwar, Liwoon, Albak and Sarra in the districts of Julamerk, Dizza and Nerie. As Jelu and Dizen they depend upon Gawar for their livelihood, upper Tiari depends upon Liwoon; and the remainder of Tiari and Tkhuma they depend upon Julamerk for their livelihood; under these circumstances two third of our nation remains homeless in Iraq, besides numerous Brethren who evacuated their country with us, they took refuge in Russia and other countries, are still awaiting for a relief by us, that they may also return and look after their families.

We whom have been thought settled in our houses, really speaking we do never think ourselves settled as yet. If the political situation do not suit the future of our nation i. e. if the nation is not centralized around us, we cannot protect our country as we have the experience of our lives in the past, in the neighbourhood of Kurdistan,

as for the prevention of our language and religion, and to supplement the inhabitants of those districts which are naturally bound with each other.

If the above stated circumstances are not arranged for us, then; it clearly shows that there is no place remaining for us in IRAQ. The above petition is offered before the boundaries of Iraq and Turkey are fixed. Humbly awaiting a good result and a favourable reply.

we beg to remain

may it please your Excellency,
most obedient servants.

Sd/-

Tiari.

Malik Ismail.

Baz.

Malik Khamu

Jelu.

Malik Nimrut

Malik Mirza

Malik Khamu

Tkhuma.

Malik Gilyana

Diez.

Malik Warda

Mosul dated 14 th December, 1923.

Mar Timotheus made use of his stay in England to make arrangements for the education of the boy Patriarch Mar Shimun. After giving serious consideration to the various issues involved in this matter the Rev. H. J, Fynes Clinton wrote to Mar Timotheus on March 25, 1924.

I think with you and all the friends I am sure of the Assyrians that it is entirely advisable that Mar Shimun should receive such an education which would best fit him for his future life of responsibility, as we hope, and great opportunities of good for his people. I venture to think

also that, in view of experience, the right sort of English training would be the best for him: the question is where that can best be obtained. There are advantages and disadvantages to be considered in his coming to England. I think that to put him, at his age in a English public school would be to place him in an atmosphere for which he would not be adequately prepared by years of early training. There is always a tendency in boys from the East to get out of such a life rather *superficial* characteristics than the real character training for which English public schools are famous, if they do not enter early enough. The outlook on life and the prominence of athletics that he would find would not, I think, be the best possible guide for him with regard to his future: and then it must be borne in mind that he is already an ecclesiastic, which would, or ought to make a certain difference between him and the other boys. In *book work* too he would find himself I fear, unprepared to work with the boys of his age and he might have to be put among younger boys for work while physically he would be more developed than boys of his own age.

There is a school at Kelham kept by monks which gives preparation for the priesthood to boys of all ages but we have not many schools of the kind. Rather

than a public school I would suggest private tuition in the right kind of family in England; but, as I said to you, after much thought I am convinced that the best opportunity open to him is at St. George's College, Jerusalem, which is a school under the immediate supervision of our Bishop and the Canons of the Cathedral, and staffed by excellent teachers. It is established for the express purpose of providing what is best in, English education, methods of character training and school social life: but adapted after experience for Eastern boys who will be spending their life in the East. I am told by the secretary that it is attended by the highest class of boys in Palestine and the surrounding countries and by the sons of Chieftains.

If thought good, Mar Shimun could pay a short visit to England now, in which case we would all do our best to help him see things and persons.

At the age of 18 or 19 I hope he would come to England to finish his education at the London University.

Believe me,

Always very sincerely and at your service.

Lady Surma sent a telegram from Mosul to Mar Timotheus which reached on April 12, after Mar Timotheus had left for America.

PREFER TUTOR FOR ISHAI IN ENGLAND
LETTER FOLLOWS SURMA.

On June 6, 1924, the Rev. H. J. Fynes-Clinton of the Eastern Churches committee in England wrote to Mar Timotheus:

I am sorry Lady Surma has decided to send Mar Shimun at once to England. I spoke to our Bishop in Jerusalem and to the headmaster of St. George's College and School about the possibility of his going there: they were delighted to hear of the possibility; and both, as well as Archdeacon Waddy, said they would do their utmost to help him. I am sure it would be wise to send him there for a couple of years. He could have two or three terms in the boys' school, and then two or three in the college, and then come to England. I am writing to Lady Surma to explain my advice, and if they still determine otherwise we shall all do our best for the boy in England. There are four Syrians about to be trained for the Syrian Orthodox priesthood in St. George's College at the request of the Patriarch.

You will have seen that Sir Percy Cox's negotiations with the Turks at Lausanne are not going well, and that he is standing firm. I only hope that this will mean good for you. I am very sorry to hear that you have had bad news from India. I am writing at once to Sir William Duke."

Still Mar Eshai Shimun was sent to England in 1925 where he studied for two years at Canterbury and at Cambridge.

In the second week of April 1924 Mar Timotheus left London to begin his American tour. Although Mar Timotheus and Deacon Chacko landed in New York they did not stay there longer. His first stay in America was in Chicago where he stayed at Rooms 1108 and 1109 at the Le Salle Hotel. On the Easter Day, 1924 he met the Bishop of Chicago at his residence. On April 27, Mar Timotheus was invited to conduct service from 8. 30 to 10 at St. James Church, Chicago for the Assyrians living in that area. But, he requested him for the time 8. 30 to 1. 30 noon for services. The Rev. Duncan H. Browne, Rector of St. James Church replied:

I am just in receipt of your letter dated April 24th, and while it would be impossible to reserve St. James' Church for you during the hours mentioned in your letter, from eight-thirty A. M. to one-thirty P. M. because of our own services, it will give me very great pleasure to have you and your people worship in the auditorium of the Parish House during those hours on Sunday next, April 27th.

believe me

with sincere regards,

Even though Mar Timotheus left England his friends kept writing to him all the news in England. They continued to exercise their influence for the settlement of the Assyrian problem. The Rev. J. A. Douglas, who was a good friend of the Eastern churches in general and of the Assyrian church in particular, wrote on 15 April 1924 to Mar Timotheus:

My dear Right Rev. Father & *Malpana Habbiway*,
London is a most sad place to me now
that you are gone and that I can no longer

neglect my Parish and come to the House of St. Edward to try to read the Beloved Language and to understand your beautiful Liturgy and good Theology.

Indeed I mourn and weep in spirit.

I wish in all seriousness to thank you for your good help and kindness in teaching me.

Write to me soon often and believe that I count the days until you return to London.

Now as for the Nation and its great need, I have not much to write but what I have is good.

The Assyrians were mentioned twice in the Lausanne Debate and though the Government could not be got to give any promise, Sir. Samuel Hoare was satisfied that there is no fear of Mosul being abandoned.

I have taken steps about Petros and I am assured that Sir Percy Cox will *not* see him, nor will the Prime Minister. I shall have him watched and he will not be able, I think, to do much.

I shall wait further news anxiously and carefully. Everything that happens I will write to you.

My kind greeting to Sha'gow and to you my humble duty and abiding love.

Write soon in Syriac unless it is very important. Then in English:

Yours always affectionately & dutifully,

After visiting many American churches belonging to the Episcopal church and speaking at several

church services of that denomination, Mar Timotheus finally submitted a memorandum to the authorities of the Episcopal church seeking help. The relevant paragraphs of that memorandum dated October 1, 1924 are reproduced below:

.....

.....

Four the last few decades our church has been fortunate in receiving the active help of the mission of the Archbishop of Canterbury. Much has been done by this mission for the welfare of our people along educational lines and we shall always be grateful for this timely assistance. Unfortunately conditions following upon the war---in which we cast our lot with the Allies, regardless of consequence---have made it impossible, for various reasons, for that mission to resume its work among our people. Members of the Episcopal Church of America also gave generous aid for many years.

I need hardly say what a serious blow the withdrawal of this aid was to me. My people are scattered, the majority on the point of starvation, in the Caucasus, being at the same time without proper spiritual leaders; others now in the hot plains of Mesopotamia are a prey to malaria and other diseases caused by extreme heat and other difficulties, that gradually but surely tends to our final extinction. For, as you remember, the Mountain-Assyrians cannot but suffer considerably, having been heretofore accustomed to living for the larger portion

of the year in a cool climate; our brethren Assyrians, now gathering in Persia also suffer terrible hardships and misery. while the few thousands who have liberty are not anyway better financially, and a good many whose conditions are not clear, are scattered in countries like France and Greece.

I have, therefore, turned toward the Church in America in the hope that I might find among the American Episcopalians the active Christian sympathy and help which is so intimately connected with the American people. Moreover, it was a matter of no little pleasure and consolation for me to learn from the Rev. Dr. W. C. Emhardt of the American Episcopal Church, that my beloved brother in Christ, His Grace the Lord Archbishop of Canterbury is perfectly willing that the Church in America should continue their support of the work among Assyrians and formulate a policy of its own.

Undoubtedly, the emergency is great; every moment counts against our people physically as well as spiritually; they are left without adequate spiritual leaders, a prey of physical hunger and all which it implies; they are rapidly becoming extinguished as a people and a Church. About 40,000, that is more than a clear half of the remaining Assyrians, have been driven by the terrible course of the recent world-war into the Caucasus and other parts of Russia, destitute of everything. From ten to twenty thousand are in various parts of Mesopotamia,

helpless aliens among unfriendly races, with perilous climatic adversity to add to their inexpressible misery.

The definite things, therefore, for which I appeal to the American Episcopal Church are:

1. -- *Assistance in maintaining the existence of our church at home.* This cannot be done without *educated Clergy*. Since the withdrawal of the Archbishop's Mission our theological students have been without instruction. Our Episcopate is now reduced to five members, and Clergy capable of elevation to that office are extremely rare. If young men are not trained at once we are in danger of losing our Apostolic succession.

Of equal importance is the *Education of our young people*. Years of wandering have deprived us of all educational opportunities. Our children are growing up in ignorance with the exception of those who are willing to purchase education by renouncing the faith of their forefathers and thereby becoming a thorn in the side of the Mother Church.

Our Churches; many dating back to Anti-Nicene days, have been destroyed. We are in great need of *inexpensive buildings* where our people may worship after the manner of their fathers.

All our *Service Books* as well as every book of secular learning were destroyed.

A small press has been established and should be maintained.

2. *Assistance in maintaining our Church in America.* Our communities in America are making a valiant effort to organize and maintain Churches.

There is need of more definite co-operation between our priests and congregation in America. *If a Committee of the Episcopal Church could be appointed to confer with myself and consider this,* a helpful policy might be determined. Our priests and congregation in America need direction and discipline in matters not pertaining to doctrine and practice. Before my departure, it is my intention to appoint a committee of my own people in hope that they may receive direction and guidance from a Bishop or Bishops of the Episcopal Church.

It is indeed a foregone conclusion that today our Church desires and in fact is in real need of, efficient advice and substantial help in such a degree as would soon renew and renovate her in her own way and manner; and I may herein declare that it is the full and mature confidence we all cherish and entertain that the sister-Church in America will undertake all her activities in a sympathetic and fraternal attitude, as an unquestioned token of her unselfish intention to strengthen us-the sister-Church of the East, whenever

her members are perchance and perforce, found.

I request, therefore, the protestant Episcopal Church of the United States of America to consider my appeal in all its phase and adequately respond to our pressing needs, thus helping us to preserve and maintain our solidarity and integrity as a Church and a people for the eternal edification and glory of our Lord Jesus Christ; and let the faithful representatives of the disciples of him whom we adore in Unity with the Father and the Holy Ghost, be reminded of His precious command:

Gather up the Fragments, that nothing be lost.

Mar Timotheus

Sent on:

October 1st, 1924,.

During his third trlp, which was his only visit to the United States of America, he organized the first Nestorian parish in that continent. This parish at 1801 Hammond Street, Chicago, consisted of the immigrants from the Middle East who had gone to America since the beginning of the present century and particularly since the beginning of the first world war in 1914.

Mar Timotheus collected money in Chicago and bought land for the first Assyrian church in America.

The office bearers of this first Assyrian parish in America were: Pastor: Rev. T. N. Esmail. Officers: E. E. Sayad-president, Deacon J. J. De Kelaita-Secretary, Odisho-Assistant Secretary, Deacon J. Georges-Treasurer, Deacon R. H. David.

Trustees: Deacon S. A. Badal, J. Odisho, .. Jacobs, D. Joseph, B. Benjamin.

Even after had he returned to India in 1926 he kept up his interest in the American Assyrians though he could no more meet any of them personally. Even after many years, several of the early American Assyrians and many of his relatives who since then emigrated to America remember with gratitude the life of Mar Abimalek Timotheus of Kelaita family. One of them Deacon Joash J. De Kelaita, who was mainly responsible for making arrangements for his stay in Chicago, kept correspondence with him. The following letter is interesting and hence quoted without correcting spelling or grammar. It must be noted here that the same deacon is showing interest in the church in India even today and has set apart in his will a portion of his earning for the Mar Timotheus memorial Orphanage at Kalathode, Trichur, South India.

The letter dated March 26, is as follows:

As usual: I want to beg of you to excuse my delaying of your answer for many letter have receive from your grace. The reason for not writing is: I have been busey and Lazy. from now on I will do batter and batter: In this few lines I want to write few things that may interest you.

First of all: that we here at a church we are getting alone fine in every respect: Our Priest has being drinking lately but we have skared him out of it, We told him if he don't stop: We will let him go: .some one Els

will take his place: As he is going slow now; but sure: I also want you to know that we could and have made \$ 9,000 cash. If we had sold the church place, but we want double amount or nothing.

The little chapel is getting too small for the afternoon services. We made the yearly payment of the house last 10th of February.

The money we had gathered to send you has only \$ 150/ or little more. So we wanted to collect some more; but for many other things it was delayed until now: So last week I mentioned to the *Motwa* and they decided that Shamasha Kakoo send the amount mentioned above; the following day I'll see that he will if he has not this evening.

Last few weeks we had send R. H. David to all of the places that our churches are on his own expenses thanks to him.

He is doing his best: he bring good news from *New Britain* but not from *Flint*. and the other places; are far: now I am going to send you the names of the so called members of our churches: if every one do his part as they promise to do: in short time we will be able to build our church on our own credit.

Eramia sends his best regards; he is complaining that he has not heard from your Grace since you have left: I wish to say this of him: he is one of the best workers we have: he taken your part at any conversation or argument at any time or any place

shoud thing it should be advisabie if you remember him once in a while: at best it will make him courageuse at his work.

The next thing want to write is that *Surma* has arrived in New-York a few day ago. Mr: Emhart cabled for her to us if any Assyrians wish to go to meet the Lady there: 2 days latter there was two more cables one to Azoo; one to Nestoris: signed *Emhart*: so at our *motwa* we, desidet not to sent any one if the cablegram was not signed *Surma* so we cabled and told them if Mr; Emhart or Surma want us to come it is not necessary but if she want us to send eny one: She must sign her telegram. So she did, and we send Rev, R. H. David with the orders of the Motwa to have no busines dealing with her or any one els exept at the presence of our Chicago Motwa: besides we have agreed if there need be to do any kind of busences or signing of any agreem-ent there shal be non expt those that, your Grace wanted before or now will want us to sign: we are satesfied to be left alon as we are if we can help it: and if you can help us: not to be or get cheated by Surma or epescapals do kindly write to me and I will see that the *Motwa* gets the best and protecting points, frome the Woolves: if you have a copy of those agriments between us and Mr Emhart at Plaza Hotel, it may be of some help to us: after she comes to Chicago I have being trying in a good way: to get in to the people head that she

is nothing but a woman and has no right to mix with the church affairs not here nor abroad therefor if she does she will not recognize her even as a nun or sister of charity: Our *Motwa* without any doubt it feels as I do: at present: and all Mar Bheeshoo people too: the *Motwa* will meet this evening I will be there if there is any more to write I will add another page to this.

Here I am: after the meeting of the *Motwa*: I learned that *Peela* and *Khvara* both have gone to New York to meet the Lady S. Azoo wrote a postal card. It was understood he likes the situation whole there the rumors are that she is after the money: whether she will get it or not: *Not*: more likely:

Your Shamash is still in New York have' he is getting long or have he is going to act: we will know that latter and I'll write your Grace. He wrote me and he was complaining of Lamsa Jindoo. he was trying to deport him from this country.

Our church members in Chicago, they all look towards your Grace for only hope of Nestorian Church existence in the world: without you the church is death, I'll write after from now on. These names are not complete. I'll send you other copies in future,

Regards from Frances and my mother. Mr. Nicolas he is here now, I mean. my brother: he send his bests.

Write to Eramia Elisha and to me too.
I am your cousen Shamasha Joash J De
Kelaita,

1075 N. Wells Street,
Chicago, Ill,
U. S. A.

P. S. Do not adress to me as Reverant
that is the reason, the mail returns to you.
No Priest works in restaurant as cook.

Mr. is my name.

During his stay in Chicago he contacted leaders
of the Protestant Episcopal Church in America (Equiv-
alent of the Anglican Church) and created concern and
sympathy for the Assyrian refugees. Still that help was
not enough to cope with the enormous demand for
help by the Assyrians. Mar Timotheus was not happy
with the help that was available by the time he left
America, he was critical of these Churches since he
could not get as much support as he had anticipated,

The Churchman dated December 13, 1924,
contains a large article entited. "To save the Assyrian
church and Nation," In it we read:

His grace, Archbishop Mar-Timotheus,
representative, of the Assyrian Church, who
has come to America. was introduced to the
House of Bishops last month in New-York
by Bishop McCormick. in charge of the
American churches in Europe and the Near
East. The Arch Bishop has presented a
memorandum to the National Council. The
memorandum has been submitted fo a co-
mmittee for further consideration. His Grace
who is a product of the Anglican Mission,

appeals to the Episcopal Church to take over the discontinued work of the Church of England, and solicits help for the preservation of the Assyrian Church and nation,"

Mar Timotheus, as the Regent to the Patriarch Mar Eshai Shimun, who was only a minor used his stay in America to discuss *with the* leaders of the Episcopal Church in America for finding a solution to the problem of the settlement of the Assyrians. Although nothing came out of these talks, he has kept some useful notes on the terms for the settlement as discussed at that time. Since the Kurdish and the Assyrian problems are still unsettled the present generation may find the following notes useful.

The following are the suggestions made by the British friends of Mar Timotheus and found in his file.

By the treaty of Lausanne the necessity is imminent of delimiting the frontiers of Iraq, the Mosul frontier must be regulated by the British Government.

In view of the increasing probability of the evacuation of this area owing to the agitation for economy and the decrease of our military commitments, we desire to call attention to the fact that there are several minority races included in the present frontier for the safety of which we have a great moral responsibility and who might be exposed to injustice from our successors in occupation whether Turk or Arab.

This area is peopled by the Kurds, Turcomans and Arabs, all Mohammedan, and

by the Christian peoples, the Assyrians and Chaldeans (Uniat Catholic) some Western Syrians, and Armenians; also Jews. and especially in the North west the Yezidis (sun worshipers). These people are largely intermingled in territory and it would be undesirable for one of them to be in a position of dominance over the others.

These peoples, especially the Assyrians and Yezidis came out boldly on our side during the war and made our cause their cause in the hope that when peace was made the promise made of freedom and safety for their own country would be honoured. The Assyrians raised over 6 battalions under British officers, and in many battles stemmed a Turkish advance and at the present moment over 2,000 are guarding our present frontiers in Northern Iraq.

It is only too likely therefore that if left unprotected they will be exposed to grave dangers. The Assyrian people mentioned above are exiles from their own country which lies to the north of the Iraq frontier and to the north-east in the plane of Urmia. They are now living in the plane which has proved for mountaineers very unhealthy and are naturally intensely desirous of returning to their ancient villages and churches in their own historic land.

It has been suggested that, in view of their great military services to us and the

confidence the Assyrians have in their own ability to maintain themselves against all attacks from the Kurds and local enemies, the British Government should provide them with arms and ammunition when evacuation takes place. We fear, however, that this might be regarded as a provocation. The Assyrians have lost more than half of their pre-war population by exposure and massacre.

Thousands have fled as refugees to the Caucasus and other parts, and are to be found as far as Moscow and at various points on the Mediterranean. It is believed that if peace and safety could be ensured for them in a country of their own, many of these refugees and some from America would return to their people and Patriarch. In their indomitable hope and courage they insist strongly on their right to repatriation, and their national unity and spirit can no doubt best be preserved and fostered by loyalty to chieftanship and patriarchate.

While we recognise the justice of their claims to repatriation and protection we feel that in view of the probable refusal of the Turks and Persians to allow this, and the fear of their vengeance, should repatriation be forced, it would be unwise to insist.

We therefore suggest the following scheme:-

That an international Free State be established in this northern area of Iraq, taken

over, guaranteed and would be on a political equality preserving as far as possible their internal autonomy under their several Chieftains.

This State to be controlled by the Governor General appointed by the League of Nations and policed by the gendarmerie officered by British or an International corps.

Such a Free State would be more welcome to the Turks than a nominally Christian one. It would have more chance of survival than one composed of Assyrians alone or a definitely Christian State. It would form a valuable buffer State between Turkey, Persia, and Bagdad.

Suggested boundaries for negotiations would be roughly as follows:- on the South-Karkouk; on the South-east Solleimanie, on the North-east-Revendous and Zebor, on the North-Amadia and Zacho, on the North-west-the Jebel Sinjar and the South-west Lake Sneiseleh.

These boundaries do not give to the Assyrians their ancient homes, Churches, and properties and therefore can only be regarded as provisional, hoping that in time there may be gradual percolation back into these territories of both Assyrians and to the North, Armenians, thus strengthening the friendly bloc between the Caucasus and the Persian Gulf, Therefore, in addition to

the above scheme, we would further suggest, as has already been suggested to the Colonial and Foreign Offices, the possibility of *leasing* from the Turks the mountain territory of the Assyrians to the North of Mosul, and the planes of Urmia to the North-East from Persia, This leased territory would be dependent upon the Free State as a home for the original occupiers, the Assyrians, who would otherwise be living in lands not their own. The advantage of this would be that it would have the approval of both the Government, the money would be an inducement, and the conditions might prove more stable. It has also been represented strongly to the Colonial office that strong representations might be made to Persia that the Assyrians own by right of purchase during the last 30 years a large proportion of the properties in the planes of Urmia,

The above scheme is preferable to any which would place any one of these people under the domination of another, as must the case unless they are all given political equality under such a scheme as we suggest.

We believe that Persia would prefer such an international Free state rather than have Chasi Mustapha Kemal Pasha in that area. We believe also that it would have the good will of Russia as in the past she has been favourable to giving succour and shelter to the oppressed minorities. And if we

eventually evacuate Mosul it would be for the safeguarding of Bagdad and India, preferable to have an international buffer State sandwiched in between us and Turkey. We also believe that it would be a test case for the League of Nations and give them a chance to prove that they are capable of dealing with such an important situation, and would also assist every subscribing Nation of the League of Nations and give them a chance to prove that they are capable of dealing with such an important situation, and would also assist every subscribing Nation of the League of Nations to take a definite interest in the welfare of minorities in a practical as well as in an altruistic manner.

During his stay in America from April, 1924 to August, 1925 Mar Timotheus preached to Assyrians as well as non-Assyrians. He was invited to speak at several services of the Protestant Episcopal Church in America. A sample of his programme in August 1924 gives a clue to the busy programme Mar Timotheus and his secretary Deacon Chacko had. The following programme was in Bar Harbor in the state of Maine

Bar Harbor: Appointment August 3rd 1924,
Rector: Rev. Wm E. Patterson, Bar Harbor.

His Grace to speak at the morning service at 10:30 at the church. The rector to make the appeal. Cards and pamphlets to be distributed before the service. A parlor meeting a remote possibility unless some

people respond and arrange it with His Grace. The best form for all parlor meetings is an informal talk by His Grace on several features of social life in India and Persia.

August 4th...rest, while the deacon is calling on a few people the names of which may be given by the rector, or who asked themselves the deacon to call.

August 5th, Please take the early morning bus for North East Harbor and call on Dr. Whittaker, rector of St. Mary's church. Later you may call with him on Bishop Manning. Please ask Bp. Manning to preside at the service at Seal Harbor on August 10th and to introduce His Grace to the people. His Grace may celebrate after the English service. Make sure that this fact is announced as some people may be anxious to see the eastern service. I advise you to carry your charcol with you or to make your own of pine wood. While at Bar Harbor enlist the services of Rev. Father Gassauer who may be of great help in getting the money and establishing contacts.

August 6 or 7th. Please move to North East Harbor If Dr. Wittaker thinks it wise. Follow his advice as he is a devoted man of standing. Seal Harbor is only three miles from N. E. Harbor. When moving from Bar Harbor to North East Harbor please use the boat. It leaves at one o'clock p. m.

and stops at Seal Harbor and North East Harbor. Be very careful in getting out of the boat on time, they do not wait very long. Your trunks will be carried by the boat. Dr, Whittaker will suggest the place at which to stop in N. E. Harbor.

August 10. Service and sermon at Seal Harbor provided BP. Manning and Dr. Whittaker agree. *At 9. a. m.*

August 11-17th rest and informal meeting of people. Possible excursion by the bus or an automobile to Bar Harbor.

August 17th:

10:30 a. m. Service and sermon at St. Mary's N. E. Harbor.

6 p. m. address at an interdenominational meeting (mostly non-conformist) purely along social lines. So called "Sunset meeting".

August 18th

11 a. m. A Parlor meeting

August 19th

Take the early afternoon boat for Rockland. There take another boat to Boston arriving in Boston early morning August 20th.

Take the 7:30 a. m. train for Pomfret, Connection at the South Station. Wire the rector Rev. Dr. Bigelow, Pomfret, Conn. When arriving, he will meet you at the station and entertain. You may stay in Pomfret for a few days. Celebrate and

speak in church Sunday. August 24 Parlor meeting will be arranged by the rector. The rector is a most wonderful man and a scholar. So is Mrs. Bigelow.

Leave for New York or any other place you would like to stay for a few days (Britain or Hartford) I shall send you or give here definite instructions as to future campaign. It may be Ridgefield. Litchfield, Sharon or Washington, Conn. or Lenox, Mass for the 31st of August and 7th of September. Still uncertain.

Sermon 11 a, m. Tuxedo Park; N, Y. Full vestments. Dress before the altar. 20 minutes, The Rector Rev. Dr, Wood will make the appeal for the money,

Last week of September. A parlor meeting at Stanford, Conn. First Sunday in October. A church service in Greenwich, Conn,

Other possible date may be one at Newport. R. I. But it is doubtful.

Report in advance how many cards you have left. Wire me here (281 Fourth ave) if need be. You cannot do much without the pledge cards. Insist on people filling them out in the church or at the meeting with the exception of N. E. Harbor Church service. Send all signed cards to me. Write me in all matters referring to campaign. But refer all money matter directly to Mr. Wm. Lamkie.

But busy programmes did not mean money came. He and his deacon had to sweat it out. They had to be aggressive. Neither Mar Timotheus nor his deacon was aware of the techniques of fund raising. The following letter instructs both of them on some techniques of fund raising based on the psychology of the Americans. Although circumstances have changed, the following letter is still instructive. In a letter dated August 6, 1924, Theodore Hanoonyan informs Mar Timotheus:

I just have written to Mr. Chacko asking him to assume a more aggressive attitude towards the people.

May I ask you to impress this very strongly on him and ask him to follow the instructions very closely, If you can obtain from the rector a list of names of persons who manifested their interest in your cause Mr. Chacko should be made to call upon those people repeatedly, cultivate them till the result is achieved.

I am quite sure that my presence is not imperative, I have set up the field most carefully and your Grace is representing the cause so ably. All it needs is a "follow up" Please order the deacon to keep after the rectors in a nice way. It is not necessary to talk about the money all the time. but it would be well for him to find out about the different church meetings (like ladies auxiliary, Altar guild girls, friendly society etc.) and to keep the matter before them, Mr. Chacko has charming personality and wit,

which few people will fail to appreciate. Let him sell it.

I hope your Grace will find it possible to spend a good deal of time in and near Seal Harbor. Your next Sunday (August 17th) Sermon at 9 a. m. will offer too short a time to accomplish much, unless some other meeting is arranged for. I could not do it during my short stay on the island but I have opened the way. Bishop Manning has the key to the situation. "Ask and you shall be given..." This will work here as well as in spiritual matters. The American people like to be asked and persistence will win. Of course the deacon is the man who should do it. Your Grace may obtain some names. They will refuse the deacon but will not refuse your Grace.

I certainly am praying for your most complete success. Am writing to Mr. Patterson asking him for an approximate report. It may be anywhere between \$ 500.00 and two thousand dollars. Hoping that your Grace is getting the well deserved rest, I beg to remain.

Your obedient servant in the Lord.

On 1 August 1925 Mar Timotheus sailed from New York by the S. S. Stockholm. He went to Stockholm, Sweden, to attend *Life & Work* World Christian conference. In addition to his visit to Sweden he spent some time in Germany where his address was In den Berken 14, Elberfeld, Rheinland, Germany.

From there he wrote letters to the congregation to strengthen the Assyrian Parish he had organised in the same year. From Germany he moved to Geneva, Switzerland.

He used his stay there to consult doctors and to improve his health. Constant call to duty from Trichur made him to conclude his European tour in 1926 and return to Trichur where the congregation was anxiously waiting to receive him to the Big Church which they had obtained after the litigations of 14 years (1911-1925).

On the morning of July 30, 1925 Mar Timotheus had a heated argument with his deacon, C. J. Chacko who had accompanied him in this journey. Mar Timotheus had written several letters to President Butler of the Columbia University in New York city requesting to allow Deacon Chacko to study there. But during the unfortunate conversation of July 30, Deacon Chacko demanded fifty dollars more as promised him while at Chicago. Deacon Chacko writes "I lost all my mental equilibrium" when Mar Timotheus gave him an ultimatum that he must leave for India, if he should have any share in the services of the church. Deacon Chacko asks in his letter dated 10 August 1925 sent to Mar Timotheus in Stockholm,

"Coming back to what I said, may I—Pardon me your Grace—frankly ask your Grace in all humility whether I said I was "going to get your Grace arrested for not giving me money?." Did I say so? I vehemently protest to any such perverted and pernicious interpretations of my words either by Your Grace,

or by that Kasha or by anybody else, no matter how high a good position he keeps in life."

Priest Saul stopped the Assyrians in Philadelphia from giving "more than two hundred dolliars" which they were planning to give Deacon Chacko for his studies. Since such a thing was done under the instructions from Mar Timotheus, the 25 year old Deacon Chacko wrote in the same letter:

"Anyhow Your Grace has won the whole battle; all my ways are blocked and I find I cannot move; may your Grace be satisfied; What I get, is perhaps the result of my two years' sacrifices. Be that so! However, may I once again beg Your Grace to forgive me everything your Grace says I have done against your grace; forgive me Your Grace, forgive! a man, especially a young man, quite inexperienced in the toils of life may say things when his mind is overturned, which he will never say in a sober attitude.

The following few lines of this letter are helpful to the readers who may be placed under similar circumstances.

If a man's intentions are to be determined exclusively by what he says on such high-tensioned occasions, no living being will ever be justified on this globe: moreover, Heaven will be a place where human beings can never aspire to reach unless an absolution of sins takes place, through God's forgiving mercy. If God, therefore, is a forgiving Father, full of love

for these ever-sinning mortals of this transitory amphitheatre which we call the world, then how forgiving should Your Grace be; therefore I appeal to Your Grace's forgiving spirit; Yes, pardon me, Your Grace, do pardon! let us throw aside all the past with all its omissions and commissions, and advance for the happiness of the future, to be mentally and spiritually united as son to father and vice versa.

In the same letter he again asked for forgiveness and reconciliations.

I say this not because I am dejected, though dejection I have enough in several other senses, but because I am athirst for peace and accord. If therefore, Your Grace forgives me, kindly send me a wire (better to Shimshon or Shammasha Nicholas) which will immediately help to remove the mist that hovers over me now, so that before September 4th, I may get a little money from "the boys in Philadelphia", and register at Columbia. Meanwhile there is a fear that if I fail to produce a report from the institution I studied in this country, the Immigration authorities in Ellis-Island may take action against me, for having entered this country under the pretence of going to be a "student", as my passport testifies. I do not know what may come out if such a fear is realised.

After repeated requests for forgiveness, Deacon Chacko concluded this long letter with the words:

"May I beg leave—do not refuse, Your Grace,—to kiss your grace's hand even from this distance. My best compliments..... I beg to remain, Your Grace, your grace's miserable son"

Inspite of this unhappy incident, Deacon Chacko remained in his mother Church steadfast in the Faith. He also showed his loyalty to Mar Timotheus as evident in his letter dated August 19, 1925. In his letter he reported regarding the conversation he had with Mr. Joel Warda, an Assyrian living in America.

He said that Kasha Saul was "an arch-mischief-maker" and that he never said that he had to use all the medicines in the drug store to clear his mouth and lips for having kissed your Grace's hand" whereas he (Mr. Warda) says that your Graces' hand was the *only one* he ever took the pains to kiss, though he says such an action as "kissing the hand has no biblical authority." Still he says he did it, simply because he had such high impression about your Grace. But then finally he changed his opinions when your Grace failed to give answers for a letter "which he directly posted to your Grace along with two other letters sent through Kasha Benjamin and one of the other two Kashas: and also when he knew your Grace was taking the advice of a set of Jack-asses,"

The latter part of our talk turned on the "ceremonies" of the "church in general" the points of discussion were naturally frankincense, prayer for the dead and prayer

to the saints as also Baptism as is practised by the Baptists and by the rest of the Christian Churches. Regarding Baptism, after a long argument I concluded saying that I am not prepared to give any preference, not even an iota for that matter, to theologians of the Baptist denomination. Regarding their theological ability since all the reputed saints theologians and even philosophers of the rest of the Christian world are in no way accessible past or of the present;.....

Finally our conversation ended on matters regarding my study; Mr. Warda very strongly said that "if Mar Timotheus will not help you for your studies, I will. Just inform me, and I will see that you get through your school with a broader outlook on religion and life." But I just thanked him for his suggestion adding that I would prefer to return to India with sunken cheeks and haggared eyes and hope-drowned heart, than embrace any opportunity, however, great it may be, that comes independent and outside of my church, as long as it is my church" He finally concluded "it is up to you shammasha, but any time you are ready, I am ready to give you the necessary help: you will have no worry." I again decline the offer with thanks.

The fourth trip was to Iraq in 1927 which terminated in 1928. Meanwhile the young patriarch had returned from England to Iraq in 1927. Moreover, Lady

Surma,¹ aunt of the patriarch and Yousip Khananeesho, maternal uncle of the patriarch took a stand against Mar Timotheus and argued that Mar Timotheus was not the Regent to the patriarch, The Rev. W. A. Wigram, the former head of the Archbishop's Assyrian Mission, tried for a reconciliation. But all the attempts failed.

Mar Timotheus ordained Joseph Kellaita² as a priest in Mosul, contrary to the wishes of the patriarch. The patriarch, therefore, suspended the newly ordained priest. Joseph Kellaita however, continued to celebrate Holy Qurbana ignoring the order of the patriarch.

Mar Timotheus was ordered to return to his diocese in India. Mar Timotheus challenged the order and wrote a strong open letter which he attempted to print in Syriac. But as the situation was getting dangerous for his life, Mar Timotheus returned to India for good in 1928 A. D.

In his open letter dated 8th October (Eastern) 1927 written from Mosul, Mar Timotheus quotes from the suspension letter of the Patriarch.

.....Now Mar Timotheus dares to and encroaches on the authority of our Patriarchal see which is recognized and confirmed by the Epistles of the several patriarchs;

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1. This lady played an important role in the affairs of this church in the present century.
 2. Joseph Kellaita was a cousin of Mar Timotheus. This deacon had founded an Assyrian School and Press. His son married the Patriarch's mother's younger sister. Still he was not in good terms with the Patriarch. Rev. Joseph Kellaita later reconciled with the Patriarchal family and also with his daughter-in-law's brother, Mar Yousip Khananisho Metropolitan who spoke very highly of Joseph Kellaita during his funeral in April 1952 at Mosul, Iraq.

by ordaining shamasha Yousip as a Kasheesha. This is against chapter (Resha) VI, Canon 8 of the Synod, We, as becomes our duty, by the word of God and our Patriarchal authority which we possess suspend shamasha Yousip from the services of priesthood i. e. Raza (Kurbana), Baptism and Burial.....¹.

Then Mar Timotheus argues,

Bless me, My Lord, again by your command. But all the evils and wickedness of of this must fall on the head of her who commands you. The blessed Mar Abdeesho Metropolitan of Suva, in his "Short Collection of Synodical Canons" in article (*Meemra*)9. *Resha* (Chapter)2, page 114 says about the election and consecration of the patriarchs and by whom and how it should be carried out. He thus quotes from the synodical Epistle of Mar Aba the Great, Catholicos and Holy Martyr.²

Mar Timotheus knew canon law very well. He was aware of the fact that the hereditary succession of the patriarch and most of the bishops³ was contrary to canon law. Moreover, he knew that the boy Patriarch had not yet read the canon law as much as he did. Hence, he vehemently questions such a practice.

1. Syriac letter was translated at Mosul into English by Joseph Kellaitha. Both Syriac and English are in the file. A new translation was made later by Mar Thoma Darmo also.

2. Ibid.

3. All bishops and Metropolitans in the Middle East follow the Hereditary succession. Mar Abimalek Timotheus was an exception to this as the Indian Church did not perpetuate any episcopal family.

If there existed a mere spark of conscience and discrimination or if they were not dead as in less honourable gentlemen you would not have dared under any circumstances to speak about the observance and veneration of the law and canons of our Holy Church. Because you yourself have not left even a small room for such a question, you have trodden all the canons under your feet and have flown them in the wind. Thus deliberately and willfully you have automatically alienated yourselves from all the canons and laws of our Holy Mother Church for you all these canons; without mercy or any consideration for the honour and privileges of the prelates and leaders of the time, you now sit on the see empty and devoid of the truth and fear of God and judge, by wickedness and innumerable falsehoods people who have devoted and are now devoting themselves for the sake of our church and her faith and who have.....¹ It is needless to ask you "which of the canons you have observed? It will be far better and just to enquire of you "which of the canons remain that you have not disgraced nor trodden under feet nor thrown in the basket? Can you show at least one which you have not polluted. No. Honestly no. It will therefore, be a wondrous fact to know while you yourselves are immersed fully up to the neck under the judgement of canons

1- 'Revelation of Truth' *Voice of the East* Vol. 17. No. 4, 1970 April, pp 5—7.

and are in the clutches of their retribution with what justice and conscience, you are daring to judge innocent people who are sincere, faithful, and active in observing and honouring the canons of the true belief of our Apostolic Church.¹

Mar Timotheus then bluntly put this question: 'I should now like to ask according to which synodical canon is the present patriarch installed? Does not his conscience prick him now?''² This statement makes it clear that Mar Abimalek Timotheus accepted this illegal consecration for the sake of the survival of the church which was at that time in the refugee Camp in Baquba. Moreover, he had accepted the patriarch, when he was appointed as the Regent. But in 1927 his regentship was rejected by the supporters of the young patriarch. Although Mar Timotheus showed his resentment at this affair of the Patriarch, he still remained within the fold for the sake of peace in the church.

Mar Timotheus quotes canon law to demand the abdication of the patriarch.

The judgement of Eso Barnoon "If a catholicos is known to be impure in faith and his holding heretical teachings and all his activities are not according to the truth and he is not behaving himself as is worthy regarding the fear of God, But roughly and acts himself contrary to the vocation he is called for, and he is being the cause of ruin internally and externally

1. *Ibid.* P.7.

1. *Ibid.* P. 7.

2. Baquba is near the city of Bagdad.

3. *Ibid* p 8

he must be exiled and suspended from the services of his rank."

In addition to the attacks on Mar Shimun and Mar Yousip Khananeesho Metropolitan, Mar Timotheus concludes his angry letter with a direct attack on Lady Surma, the aunt of the patriarch.¹

In July 1927 when Mar Timotheus wrote to Major Horner to get permission to visit the Assyrian camps of Iraq Levies the Headquarters refused permission because Mar Timotheus had not visited Rab Khaila David De Mar Shimun (father of the patriarch) The headquarters reply from the Iraq Levies stated "In face of your apparent omission, it is feared that no assistance can be given from this Headquarters for the present."

Thus gradually the rift between the patriarchal household and Mar Timotheus grew, As Mar Timotheus was getting support from some Assyrians, the patriarch thought it absolutely necessary to get him deported from Iraq. At the pressure of the Mar Shimun family the Minister of interior of Iraq issued a letter of deportation. Mar Timotheus protested against it. In his letter to Sir H. R. C. Dodd, High commissioner for Iraq in Bagdad, dated December 19. 1927 Mar Timotheus threatened to report this matter direct to the League of Nations. In this letter he explained that he was not against the patriarch. He sent a copy of the following letter to the patriarch.

You will remember at my last interview that I explained my mission and my purpose in returning to Iraq and my people from my

1. *Ibid.*

diocese in India and that I was in no way going to mix up with the politics but to call a general meeting of the church to discuss the present situation of its affairs and if necessary to officially resign my position as patriarchate regent according to the official document in my position signed by the chief Bishops. Surma Khanam, members of the patriarchal House.

I am enclosing herewith a copy of Memorandum received from the police Commandant, Mosul, during your absence which I feel is not accordance with the religious law of the mandate. Besides its accusation is without foundation or evidence neither have had an opportunity to defend myself.

For our last conversation I know you are aware of Surma Khanam's Assyrian politics. Capt. Jardine and his successor refuses to see me on this question and the Minister of Interior could not account for the above stated memorandum being sent to me, Thus I explained to the latter that there was but one course to take and that is to report direct to the League of Nations that there is no religious toleration at present in Iraq by broadcasting my experience to the world. I have since heard that you have returned and I am sure you will not allow me to leave for Europe without some explanation or at least have this insult withdrawn and the affair, properly examined. I would be if a meeting of the Nestorian Church could be called

under your auspices so that I can fulfil my mission. I assure you that I am not against the patriarch: On the contrary I wish to give him back the position under pressure reluctantly undertook viz. to headup the minority of the boy patriarch and the Nestorian Church in India. I trust you will kindly consider this matter and let me know what you would like me to do. I delay leaving only for this purpose.

I have the honour to remain
your Excellency's Most obedient servant.

On January 29, 1928 Mar Timotheus met the Minister of Interior of Iraq at Bagdad and demanded the cancellation of the deportation order, The Minister informed him that the High commissioner Sir Henry Dobbs had requested him to withdraw deportation order. On January 30, Mar Timotheus wrote to the Minister requesting for a written document to that effect,

Dear Sir,

I thank you for your interview of the 29th and for the information that His Excellency the High Commissioner has requested you to withdraw the Police order for my deportation, which your predecessor issued on the evidence of people who lie to prevent me carrying out my duty to my church.

This Police order was issued to me in writing. Therefore I kindly request before proceeding further, to have a copy of the order which cancels it. Otherwise I am not

sure where I stand in the future if similar attacks are made on my person.

Thanking your Excellency for your courtesy towards me,

Believe me,

Yours obediently.

On the same date Mar Timotheus wrote to the High Commissioner Sir Henry Dobbs thanking him for his kindness for requesting the Minister of Interior to cancel the deportation order.

Thus Mar Timotheus returned to India without the humiliating experience of being deported. But no doubt this unhappy experience must have created wounds which are not easy to be healed. Since he never returned to Iraq he did not have to face any trouble from the Iraq officials or from the Patriarchal family.

After writing this letter, Mar Timotheus returned to India in April 1928. He never visited Iraq after his fourth trip. This great Assyrian Champion could have rendered yeomen service for the cause of the Assyrians during his remaining 17 years which he spent in India. Though away from his native Assyrian people, he did not forget them.

CHAPTER V

LITIGATIONS

By the time of the arrival of Mar Timotheus Metropolitan, as we have discussed earlier most of the churches affiliated with the Big Church had gone to the Roman Catholic fold. The work begun by Bishop Medlycott for the possession of the Chaldean Churches gradually began to bear fruit. In some case such as Chittattukara, Palayur etc, they got it through the civil courts. In some other cases as Thirur they got it through persuasion, by influencing the clergy and influential lay people.

The remaining people belonging to the Big church also began to leave the church soon after filing the suit of 1911 against Mar Timotheus. This suit was filed by Michael Augustine as the first plaintiff along with 12 other plaintiffs. Mar Timotheus was the first defendant In this suit. Some deserters claimed to be "independents" in the sense they were independent of the patriarch of the Church of the East (Nestorian) who sent Mar Timotheus. Almost all the rich and influential people who took a leading part in inviting and receiving Mar Timotheus left the *Big church* congregation to join the Roman Catholic vicariate which gradually grew to

be strong enough to be a diocese, now the largest diocese in India with a membership of nearly half a million members.

Difference of opinion developed between the new Metropolitan Mar Timotheus and the old Michael Augustine Cor-episcopa who was claiming to be the old Metropolitan. In 1911 A. D. nine lay members belonging to the side of Mar Timotheus¹ filed a petition in the District Magistrate Court against ten laymen² of the party of Michael Augustine under Criminal Procedure 92, section 125 requesting the interference of the Court in the affairs of the church because "we have received reliable information that the defendants have made today a duplicate key to open the church"³

The original suit No. 66 of 1086, in the Court of the District Judge, Trichur was filed by Mar Augustine and 12 others against Mar Abimalek Timotheus and 13 others on May 28, 1911. It contended that Mar Timotheus and his followers were guilty of breach of trust and have thereby forfeited all their rights and privileges. Therefore the plaintiffs prayed:

- 1, For a declaration that the 1st defendant (Mar Timotheus) has no rights or privileges in the plaint church for a perpetual injunction restraining him from interfering with the affairs of the church in any manner and for possession of the properties mentioned in the A and B schedules attached to the plaint:
2. For a declaration that the other defendants have no rights whatever in the plaint church

1 Nadakavukaran Ittiachen Inasu and eight others.

2- Kavalakat Anthony Ouseph and nine others.

3 Paragraph 3 of the petition dated Meenam 26, 1086 (M. E.)

or in its temporal or spiritual affairs and for a perpetual injunction restraining them from exercising any such right.

3. for an order directing the defendants Nos.2 to 14 to deliver the account books and other records removed by them, to the 2nd and 3rd plaintiffs;
 4. for an order compelling the defendants Nos 2 to 14 to render accounts of the moneys received by them on behalf of the church and to pay the amount due by them, to the 2nd and 3rd plaintiffs;
- and 5. for other minor reliefs.

In his Written statement the first defendant stated that the plaint church is under the patriarch of Babylon who has not submitted himself to the Pope and who is also called 'The Catholicos of the East.' that it was founded under that Patriarch for the worship of God according to what is called the Syro-Chaldean faith, which is also the faith of the said Patriarch, that it has been and is still following that faith, that he (1st defendant) had been sent down here at the request of the parishioners of the plaint church and the 1st plaintiff, as the Metropolitan of Malabar and India and as delegate of Mar Shimun, the aforesaid Patriarch that the plaintiffs and the parishioners are bound to accept him as their spiritual head and had accepted him as such."

After denying several charges brought against him, Mar Timotheus makes the following contention:

The suit is not maintainable as it was brought without the permission of the Dewan

1. Judgment dated, 17th day April 1920 by V. B. Vaidyanath Iyer, p. 3. lines 19 to 30

of Cochin. that it is not cognizable by a Civil Court in so far as it relates to religious matters and to acts done and to be done by him as spiritual head of the church that it is bad for misjoinder of causes of action that plaintiffs have no right to sue on behalf of the plaintiff church, that plaintiffs Nos. 2 to 8, 10, 12, and 13 having been interdicted have ceased to be the parishioners of the church and that plaintiffs have no cause of action against him¹

Judge Mr. V. B. Vidyayanath Iyer accepted the position that the Trichur Church ceased to be under the Patriarch of Mosul in 1878 when the Patriarch Joseph Audo made submission to Rome.

It is therefore clear beyond doubt that on the evidence in this case it must be held that the Mosul Patriarch was a Nestorian till 1878. It becomes therefore unnecessary to examine or discuss the statements of the historians who support Mr. Anantha Rama Iyer's view.²

In his detailed judgment Mr. Vaidyanatha Iyer, the additional District Judge makes comments on the church affiliation;

Thus the past history of the plaintiff church given by the plaintiff church itself shows that the congregation are the direct descendants and remnants of the old Nestorian Syrians. The defendants still adhere to the

1. *Ibid.* p. 3. line 41 to 49.

2. *Ibid* p. 9 Lines 13 to 16. Mr. Anantha Rama Iyer was the Advocate of the Independents.

truth of this history while plaintiffs resile from it. The admission made by the plaintiff church is certainly binding upon the plaintiffs and no attempt was made to explain them away.¹

In his conclusion the Judge makes a very important observation:

Thus my findings is that though the defendants have departed from some of the practices obtaining in the church, they have not become schismatics thereby and are therefore not guilty of breach of trust. I also find that plaintiffs are not entitled to the reliefs claimed in the plaint.²

On the question whether this suit was cognizable by a Civil Court the Judge decreed "that the suit is not cognizable by the Civil Court so far as it relates to the alteration of practices."³ Regarding the question of the sanction of Dewan the Judgement states: "I fail to see why Dewan's sanction is necessary and I may say that this issue was not pressed."⁴

The status of Mar Augustine has been discussed in the Judgment.

I have already held when I considered the 1st issue, that this story cannot be true and that he was got down as Metropolitan of Malabar and India and as Delegate of Mar Simon to govern the church

1. *Ibid* p. 5 Lines 1 to 6.

2. *Judgment* in O. S. 66 of 1086 (M. E.) p. 73 Lines 19 to 24.

3. *Ibid* p. 73 lines 36 to 37

4. *Ibid* p. 73 lines 39 to 40

from the moment he arrived here. I have also held that the 1st defendant was accepted as the spiritual head in this capacity and that he commenced to govern the church from the time of his arrival here. Plaintiffs having made a representation in EX. III that the faith of the church was identical with that of Mar Simon and Mar Simon having acted upon that representation it is not competent to the plaintiffs to say that the practices obtaining here were different from those obtaining in Mar Simon's church. I find this issue for the defendants.¹

Regarding the interdict of certain persons who are plaintiffs 2 to 8, 10, 12, and 13 by the defendant Mar Timotheus, the judge accepted the reasons given by the first defendant Mar Timotheus in his order.

I hold that plaintiffs 2 to 8, 10, 12 and 13 were validly interdicted. It follows that they have no right to sue for any reliefs in respect of the church and its properties. I find this issue against the plaintiffs.²

In brief, this judgment decreed that the independents were not entitled to any relief.³ Therefore, the suit was dismissed with costs.⁴

1. *Ibid* p. 74 lines 3 to 13

2. *Judgment* of O. S. 66 of 1036 (M. E.) P. 74 Lines 16 to 29. The interdict was dated 11-10-1036 (M. E.) The suit was filed on 16-10-1036. Therefore it is clear the suit came five days after the order of interdict. As it is found in this judgment, the people who were under the interdict have no right to sue. But at the same time it can be argued that the interdict was issued in order to escape from the suit

3. *Ibid.* p. 74. line 30

4. *Ibid.* p. 74. line 31

The judgment of V. B. Vaidyanatha Iyer, also recognized the Roman Catholic affiliation of the plaintiffs and of their families.

Of the 13 plaintiffs, Nos; 1, 2, 5 and 7 are dead. In the family of the 3rd plaintiff all except himself have become Roman Catholics, in the 4th plaintiff's family all the members except himself and his wife have become Roman Catholics. In the 6th plaintiff's family, all except himself have become Roman Catholics. In the family of the 7th plaintiff, all except the son and his mother have become Roman Catholics. With regard to the 9th plaintiff, one of his two sons and his family had become Roman Catholics even before the suit and the other and his family are on the defendant's side. With regard to the plaintiffs Nos; 10 to 13, they alone respectively in their families remain members of the plaint church but all the rest of the members have become Roman Catholics.¹

That is the reason why Cardinal Tisserant consoles himself about the defeat in Medlycott case filed in 1839 A. D. saying: "It was only a material defeat however, for, from then on the lost church was attended by a congregation of schismatics which continued to dwindle in number."²

Although the plaintiffs lost this suit after nine long years of waiting and expenditure, they appealed against the decision of the Additional District Judge

1. *Judgment of V. B. Vaidyanatha Iyer* dated 7 April, 1920. PP. 17 and 18.

2. Tisserant « Hambye. P. 132

of Trichur. This appeal Suit No. 8 of 1096 (1921 A.D) came up for final hearing on 9-4-1098 (24-11-1922 A.D.) and the final order delivered on Tuesday the 18th *Dhanu*, 1098 corresponding to January 2, 1923.

Though the first plaintiff Mar Augustine and plaintiffs 2, 5, 7, had died before the District Court Judgement of 17 April 1920 and No. 3 also died before the Appeal Suit decision, the Independents conducted the appeal suit more efficiently adding to their team of Advocates, the former Judge T. R. Ramachandrayyer, who had nearly a quarter century ago decreed the judgment against the Roman Catholics in the famous suit filed by Bishop Medlycott. The defendants, on the other hand, added to their team of Advocates, Mr. K. Achutha Menon, a famous lawyer.

The lawyers argued this appeal for full 78 days, Many books were quoted. After commenting on the industry of the lawyers in arguing this case so efficiently, the Chief Judge decreed on January 2, 1923.

Having regard to the nature of the case, each side has good as well as bad points, and the learned pleaders had a very difficult task to perform, I must acknowledge that they did their very best. I derived considerable help from their lucid arguments. The materials for argument were such that had they engaged us for a longer time, none could say that they went beyond their proper limits. The issues at stake were very considerable. I had great difficulty and anxiety in arriving at a conclusion satisfactory to myself, and such a satisfactory conclusion I was able to reach only after giving the best consideration to each and every

point urged by the learned vakils on both sides and to the large body of relevant evidence on record.¹

The main conclusion of the Chief Judge was in paragraph 126 which reads ‘ In the result, the decision of the court below is affirmed and the appeal dismissed with costs.’²

While dismissing the appeal the Chief Judge Mr. Narayana Iyer held that the Big Church belonged to the faith of the Nestorian Church. The second judge Mr. P. Narayana Menon, however took the opposite position.

In the result; I would allow this appeal and in reversal of the lower court's decision pass a decree in favour of the plaintiffs, declaring that the plaint church was established for the worship of God in accordance with the faith, doctrine, practice and discipline as detailed in Ex. C 3. and granting the reliefs sought for in prayers A and B. The defendants would also pay the costs of the plaintiffs in both the courts.³

The judgement of the third Judge Mr. B. K. Raghavan Nambiyar was more interesting because he took a peculiar position that both the judges were wrong. As the first judge held that the church was of Nestorian faith, the second judge held that it was of a independent group as represented by the plaintiffs, But, Mr.

1. Actually the defendants kept Mr. Neelakanta Iyer, as their main lawyer. Mr. Achutha Menon was to represent 10th defendant Mr. Alengattukaran Lona. Mr. Achutha Menon later became the Chief Secretary to the Cochin Government.

2. *Judgement* of T. S. Narayana Iyer, dated 2 January 1923, Para. 127

3. *Ibid* Para. 126

Nambiyar took the position "that the faith of the plaintiff church was from the date of its foundation Roman Catholic."¹ He also stated without doubt that "no Nestorians or Nestorian Church existed in Malabar if not after 1665 at least after 1731. If so, the plaintiff church could not well be taken to have been a Nestorian Church at the time of its foundation."² Therefore he concluded that "the cases put forward at present by both plaintiffs and defendants have to be not true."³ Nevertheless, since the Roman Catholics were not a party in this suit and their earlier claims had been set aside in the suit filed by Bishop Medlycott in O. S. 24 of 1064 (Malayalam Era) Mr. Nambiyar concurred with the Chief Judge,

I accordingly agree with the learned Chief Judge though for reasons somewhat different from those set out by him in his elaborate and exhaustive judgment in dismissing this appeal with costs.⁴

On January 2, 1923. the day the Chief Court of Cochin confirmed the decision of the District Court in favour of Mar Abimalek Timotheus, Metropolitan, he sent several telegrams to important leaders informing them about this success. The first of this was sent to Mr. Nilakanta Iyer who was the chief advocate of Mar Timotheus and who was mainly responsible for the success in this legal battle. The telegram reads.⁵

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1. *Judgment* of P. Narayana Menon, dated, January 2, 1923, Para. 69
 2. *Judgment* of B. K. Raghavan Nambiyar, dated January 2, 1923. Para. 3
 3. *Ibid* Para. 3
 4. *Ibid* Para. 3
 5. *Ibid* Para. 5.,

SUCCESS YOU CONGRATULATE ME
FOR DUE TO YOUR GENIUS HARD WORK
PLEASE ACCEPT MY SINCERE THANKS
AND CONGRATULATIONS.

MAR TIMOTHEUS METROPOLITAN¹

Another telegram was to the Maharaja
of Cochin State.

MYSELF AND COMMUNITY HOLD OUR-
SELVES DEEPLY INDEBTED TO YOUR
HIGHNESS FOR CONSTITUTING SPECIAL
COURT FOR HAVING CHURCH CASES,
GLAD TO INFORM YOUR HIGHNESS
THAT JUSTICE HAS TRIUMPHED AND
CASE DECIDED IN OUR FAVOUR, MAR
TIMOTHEUS METROPOLITAN.²

The next telegrams were addressed to the Go-
vernors of Madras, British Resident of Trivandrum,
Dewan of Cochin, Bishop Gill of Kottayam, Mar
Dionysius Metropolitan, Mr. J. W. Bhore, His Ho-
liness Mar Shimun Patriarch, The Maharaja of Travan-
core and Sir. P. Rajagopalachari³ with somewhat the
same contents.

The telegram to the patriarch conveyed the glad
tidings of the Christmas season along with the news of
the victory in the Chief Court. As Christmas was on
January 7, this telegram sent to Mosul, Iraq on January
3 was as follows.

H. H. MAR SHIMUN PATRIARCH
H. H. LADY SURMA
MR, ZACHARIAH D' KELAITA MOSUL
HAPPY CHRISTMAS GREETINGS WE WON
CHURCH CASE THANK GOD
MAR TIMOTHEUS

1. Book of office copies of letters sent by Mar Timotheus No. 61 , ,

2. *Ibid* No. 62. 3. *Ibid* Nos 63-71

The temporary injunction granted during the appeal also came to an end as a result of the dismissal of the appeal. Nestorians then, entered the Church on the January 5, 1923. The District Magistrate then interfered and said that since, there was nothing to show that the appeal was dismissed he could not allow them to enter the church and persuaded the Nestorians to clear out promising to put them in possession of the Church provided they produced a copy of the Chief Court decree. Just when they were leaving Church an Injunction order was served on the Nestorian leaders prohibiting entrance to the Church under Sec. 125 Cr P. code. The entry and incidents following it were so peaceful that an order under Sec. 125 was completely unwarranted and was never expected.

The matter did not end with the decision of the Chief Court. On January 11, 1923, Mar Timotheus had written a letter to Bishop Gill of Kottayam which described the unhappy events that followed the decision of the Chief Court. The letter is self explanatory and hence given below:¹

My Dear Bishop Gill,

Thank you very much for your kind letter in reply to my wire about the result of the church case. Who would have dreamt that in the midst of joy, we would be put to shame and disappointment? You know that our party had been forbidden by a temporary injunction to worship in the church in dispute till the disposal of the appeal. On the decision of the appeal my men rightly entered the church and conducted prayer there. The

1. *Ibid* No. 72.

District Magistrate and the Commissioner of Police however came and turned them out saying that there might be breach of the peace by our remaining in the church.

The attitude of the Government officers from the Dewan down to the peon seems to be to prevent our getting possession of the church and properties. The Dewan the other day, suggested to me, that our church quarrels be settled by arbitration in a panchayat court! A matter finally disposed of by the highest tribunal of the State to be referred to the panchayat court! The Dewan almost identifies himself with the Roman Catholics and wishes it seems, to hand the church to them. Thus those who have no right whatsoever to the church and properties are enjoying full privileges while we the rightful owners are being treated with scant respect. I regret I have to write to you this news: but such is the state of affairs.

Due to the unhappy developments, Mar Timotheus wrote a letter to Mr. N. Nilakanta Iyer, who was living at Palghat to come down to Trichur at once to consult about the future procedure. The letter dated January 15, 1923, reads as follows:

My dear Mr. Neelakanda Iyer,

I am unable to express the feelings of great joy of our poor little community when the judgment of the case was pronounced in our favour. At the same time I am at a loss to pen the feelings of great

disappointment of our people when they were driven away from the Big Church, the other day.

It is our desire, as you know, to do every thing according to your advice, would you therefore be good enough to come down here, atonce, with arrangements to remain here for a few days if necessary and to consult and to do the needful for the future; We are afraid, the longer the delay the greater would be the days. We hope that you will not disappoint us.

With all good wishes,

The Independents who lost the case in both the District Court as well as in the Appeal Court did not vacate the Big church, They tried to Appeal to the Royal Court against the decree of the Chief Court of Cochin. Since the second judge Mr. P. Narayana Menon wrote a very favourable order to the Independents including the cost of the suit in both the District Court as well as in the Chief Court, they held hopes of a final victory reversing the unfavourable judgment pronounced by the Chief Court of Cochin.

The next step in the development was a petition put in by Nestorians to withdraw the injunction of the District Magistrate. Another petition for the discharge of Receiver was the next move of Nestorians.

On January 8, 1923 Mr. N. O. Inasu and others filed in the Chief Court of Cochin a Civil Miscellaneous petition. No. 138 of 1097 (M. E.) in the appeal suit No. 8 of 1096 (M. E.) through Mr. K. Achuta Menon

against the "Independents" as well as the court Receiver Mr. Rama Iyer. On January 9, 1923 Chief Justice Mr. T. S. Narayana Iyer and Justice P. Narayana Menon passed the following order.

The injunction was issued by this Court pending disposal of the appeal and the present prayer is that an order should be passed setting aside the injunction and declaring that the petitioners (respondents) are entitled to perform service in the Big Church. In Regard to the latter we are unable to pass any declaration in this proceeding. It is a matter relating to the construction of the decree. In regard to the former, we do not see why we should pass an order like the one prayed for, the effect of the temporary injunction after the disposal of the appeal being well known. As regards putting a stop to the management of the Receiver, when we intimated that the matter could be disposed of only after issue of notice to the other side, Mr. Achutha Menon, the learned pleader for the petitioners, submitted that he did not press the portion of the petition. With these remarks, the petition is dismissed.

Sd. T. S. Narayana Iyer, Chief Judge

Sd. P. Narayana Menon, Judge

The Nestorians had applied for copy of the Chief Court decree which for no known reasons, was given only after unusual delay. Were the copy of the decree given without needless delay, the Nestorians would have obtained possession of the Church and the matter

would have passed off with no great stir. On the date of hearing of the Receiver petition which was adjourned so many times the Independents applied for a review of the Chief Court Judgment. The Receiver petition was argued but orders were not passed. Then it was understood that the same had been posted for further argument to some day after the recess.

Since Mar Timotheus was scheduled to sail in May his supporters attempted to take possession of the Big Church before he left. When they were turned out of the church on January 5, 1923 they were asked to wait until they obtained a certified copy of the judgment of the Chief Court for actually occupying the church. Accordingly they waited until the certified copy of the judgment was obtained in March 1923.

Armed with the certified copy of the judgment and decree of the Chief Court of Cochin, the members of the Chaldean Syrian Community entered the Big Church at 8' Clock in the morning of March 27, 1923. But to their great disappointment they were turned out again. The sad experience of these people were told in detail in an unusually long telegram sent by Mar Timotheus to the Chief Secretary of the Madras Government. The copies of this long telegram were sent telegraphically to the Maharaja of Cochin as well as to the British Resident. As it is better to listen to the first hand narrative of an eye witness, the following telegram of Mar Timotheus is quoted below in full:

WE ENTERED DISPUTED CHURCH ACCORDING CHIEF COURT DECREE AT 8 YESTERDAY MORNING WITH NO BREACH OF PEACE. CONTINUED OCCUPATION TILL

3 WHEN POLICE COMMISSIONER WITH 2ND CLASS MAGISTRATE ARRIVED ON SPOT MADE ENQUIRIES RETURNED PROMISING TO COME BACK 5 EVENING CONSULTED COMMISSIONER AND ACCOMPANIED BY ONE VAKIL MARAYI KRISHNAN MENON VISITED CHURCH 11, 30 NIGHT WITH ARMED POLICE WHO CHARGED PEOPLE AND DROVE THEM OUT. PASSED GENERAL ORDERS TO QUIT CHURCH IN 15 MINUTES. PEOPLE CONTINUED OCCUPATION. OFFICIAL PARTY LEFT SPOT 1. 30. NIGHT. INSTRUCTING ARMED POLICE PREVENT FROM GOING IN AND COMING OUT OF CHURCH NO BREACH OF PEACE THROUGHOUT OFFICAL PARTY CAME 7 THIS MORNING ORDERED POLICE TO SEND EVERY MAN BY FORCE OF BYONET. IT WAS DONE A FEW FOUND THEMSELVES IN CHURCH FEARING PERSONAL VIOLENCE. I SUBSEQUENTLY VISITED CHURCH WAS FORCED TO REMAIN AT GATE 20 MINUTES BY POLICE. PERSONAL REQUEST TO DISTRICT MAGISTRATE PERMITTED MY ENTRANCE. LONG CONVERSATION ENSUING REVEALED OFFICIAL PARTY DETERMINATION TO EJECT PEOPLE VIOLENTLY FROM CHURCH WHICH IS HELD IN OCCUPATION FOR LAST 30 HOURS WITH ABSOLUTELY NO BREACH OF PEACE. PARISHIONERS WITH CLERGY NUMBERING 200 OCCUPY CHURCH STARVING PROVISION NOT ALLOWED. COMMISSIONER WAS OPPOSITE PARTY'S VAKIL

AND KEEPS AN ATTITUDE AS THEIR VAKIL. AFTER 12 YEAR'S LITIGATION NO MONEY NO ENERGY TO WITHSTAND OFFICIAL INJUSTICE. IN THE INTEREST OF GOD HUMANITY JUSTICE PRAY INTERFERE AND ADVICE.

In addition to this long telegram, he sent letters too to the Maharajah of Cochin, the British Resident and the Chief Secretary. His long letter to the British Resident, dated March 28, 1923 concluded by expressing that the only course open to him was to quit India, if justice was not done to him in this foreign land.

I have lost all hope and unless the British Government will step in and bring things to a close, I may be forced to quit the state and leave my flock to fight for themselves. I begin to think of it seriously. Therefore my present request to you is to see if you can at least ban the unjust order of the District Magistrate removed and me allowed to worship in our churches. I have all along been hoping that, the British Government will interfere in my behalf when occasion arose as I have been specially recommended by the Home Government to the Government of India for protection.

In his long letter to the Chief Secretary of the Madras Government dated March 30, 1923 Mar Timotheus referred to the police action of March 27 and 28 as something like "a siege by the armed police". Describing the atrocities committed by the police, he asks seriously:

Are we living in a civilized state in the 20th century or are we under one of those old heathen tyrants to whom the very name of Christians' was obnoxious? If we will be driven out of our place of worship by force of arms by the very authorities who should protect and safe-guard us, what is the meaning of life in this country? Need I or should I spend any more time of my precious life in this land? I had heard and believed that there was religious tolerance under the British Flag. I begin now to think whether I was not mistaken in that after all.

As the police closed the Big Church, the Independents lost their place of worship. Therefore they met the District Magistrate on March 29 and demanded permission to use the Eastern Church used by the party of Mar Timotheus. Mar Timotheus laments:

They are said to collecting people to force an entry into our church, create confusion and trouble there and have that church too closed by the authorities. I don't know where all this may end.

In a communication to the British Resident dated April 10, 1923 Mar Timotheus protests against the continuation of the Court Receiver even after the decree of the Chief Court of Cochin.

Let me turn to another point, The Chief Court had appointed a Receiver to look after the temporalities of the church during the pendency of the appeal. It cannot be disputed that upon the dismissal of the

appeal, his office came to a termination. The moment the appeal was dismissed the Receiver ought to have been directed to hand over the properties to us as the successful party. Ofcourse the properties cannot be handed over to the plaintiffs; they have been found to have no rights in the church or its properties. Nor could the properties be handed over to us and to them together—the plaintiffs having been found to be schismatics. In spite of these considerations our petition praying for the restoration of the properties to us still remains pending though it is about two months since its final hearing was over! Is the Receiver to be for ever managing our properties for the recovery of which we spent almost their worth in the Courts?

When the case was pending in the courts we were allowed money for the ordinary expenses of our services in the East Church. Now that we have won the case, we are not being allowed even that. Wine and other things for our communion service, oil etc for lights in the church, the crosses and other valuable for processions are all forbidden. We go to the Receiver with the usual request and are told that he has orders not to give us anything! How long are we to continue so? What can we do under the circumstances? It looks awkward to say but it is the fact that we are much worse off after our success in the litigation than we were before it or ever during the pendency thereof.

In a covering letter of the same date to the British Resident Mar Timotheus stated "I wish I had never come to Malabar at all to have such an experience in my life". He requested the British Resident to do the needful before his departure for abroad.

This incident and what followed were subjects of very serious misrepresentations. Nestorians had the right to enter the Church any time after the dismissal of the suit which involved the dissolution of the injunction preventing them from entering the Church. This fact was believed and understood by the authorities. They originally required only a token to show that the appeal had been dismissed. The Nestorians even went to the length of previously intimating the local sub-Magistrate about their intended entry to the church expecting the assistance of the authorities. They would have requested the Commissioner of Police and the District Magistrate to help them, but they were away and the fact that both the District Magistrate and the Commissioner were together away from Trichur shows that the authorities never apprehended any development.

With the arrival of the Police commissioner the incident began to have a shape not intended by the parties. Where there was not even a shadow of the likelihood of a quarrel there was a talk of peace. Having gone over to the place at 3. P. M. first he promised to come again at 5. The District Magistrate who came to Trichur at 7. 30 P. M. required nearly 4 hours to have his deliberations and at midnight he visited the church with police Commissioner who had with him a Criminal Vakil; Marayil Krishna Menon; an injunction order was alleged to have been served to restrain parties from entering the church. None of the

Historians seem to have known the significance of this. In fact, considering the hopes held out by the District Magistrate on a previous occasion, the Nestorians expected that the District Magistrate would send every Independent who might have strayed into the Church and its premises, now that they have the copy of the decree with them. But the development was peculiar; instead of help Nestorians met with resistance and even violence at the hands of the police and this led to their shutting themselves up in the church. People who were occupying the Church from 7-30. A.M. on March 27 were forced to remain inside by the police 5. P. M. on 28 March; no provisions, not even water, being allowed to the inmates of the church. Not to prolong the agony of the inmates, the Metropolitan requested them to come out and the authorities promised no harm would be done to the inmates. Then it was understood that a case had been registered against the inmates; it was also known from reliable source that the Dewan had promised that nothing would come out of the case which he said he would give orders to withdraw.

These are the facts; but the propaganda conducted by the papers of some vested interests require some explanation. Ever since the Trichur riots there has always been an amount of distrust between the two prominent communities of the town—the Hindus, most-Nayars and the Christians—towards each other. There has also been a feeling in the Hindu community that the Christians were favoured by the paramount power. The Christians in their own turn felt that an amount of favour was being shown by the state to the Hindus, especially to Nayars, in the matter of Government appointments. The more obvious according to them being

the appointment of the Dewan, the police Commisioner, the Chief Engineer, and the District Magistrate. The Hindus would also at that stage of their planning like to see the whole Christian attention bestowed upon matters concerning themselves so that they might have no time to consider and concert measures to alter the situation created by slow and systematic transformations brought about in the Government of the State. If the incident is to pass off coolly 'the divide and rule' policy will not be effective.

Further the Hindus would also like to see the name of Christianity connected with the old Trichur riots and hence the suggestion of the similarity of weapons etc alleged to have been found somewhere in the premise of the Church building, to those alleged to have been used during the Trichur riots. By this they want to create an impression that the Christians of the place are a set of unruly rioters and also to alienate the sympathies of a power which, in the case of general ill-treatment by a Hindu Government, has the power to interfere. It may be stated in this connection that the Criminal Lawyer, Marayil Krishna Menon who had accompanied the commissioner to the Big Church at the mid-night of March 27, was one who was taking a leading part on the Hindu side during the old Trichur riots. It was then rumoured that it was through this gentleman's activities that the turbulent Moplas of British Malabar were got down to Trichur during the riot.

One other fact known was that some of the leaders of the Independents were very heavily indebted to some of the officers or members of the officers' family, and it appears Independents had promised repayment of the amount on the decision of the case in

in their favour, the source of income being the coffers of the church evidently. Since the case had gone against them their idea was to create a situation in which a compromise, giving part of the church property to the defeated party ought to be made possible. These are rumours.; but that Independent leaders owed money to the officers or to some connected with the officers and that some of these officers approached the Metropolitan talking of compromise are facts.

Mr. C. Mathai, the acting Director of Education of Cochin State, visited Mar Timotheus on April 13, 1923 and told that he was willing to do all he could to bring about a settlement in the church disputes. He offered himself as a mediator for the arbitration. Rumours began to spread fast that the church dispute would be finally decided by arbitration by the native Dewan and by the British Resident. As far as Mar Timotheus was concerned, he was not at all interested to leave the dispute into the hands of arbitrators. Since he had already won both in the Chief Court as well as in the District Court, he claimed his right without waiting for the mercy of others. In his letter to his intimate friend Bishop Gill of Kottayam he expressed his hope that the British Resident will not lend a listening ear to such absurd suggestions from whomsoever they might emanate."

Mr. C. Mathai again visited and pressed for arbitration. Mar Timotheus was reluctant to leave matters to the people in whom he had not enough confidence. Mr. Mathai revealed that he was doing this at the instruction of the Dewan. Moreover, the Maharajah would issue a proclamation to avoid similar litigation in this

church in future. All these promises did not entice the Metropolitan to agree to the arbitration.

A new move was made by Mr. Kurur Nilakantan Nambudiripad, Secretary of the Congress in Cochin State. He suggested arbitration by the national leaders of the Congress party who were visiting Trichur soon. In his reply dated May 3, 1923 Mar Timotheus stated:

It is a matter of no small pain to me, a Christian prelate, to see that our church affairs have come to such a pass as to attract you to offer such a mediation. Yet I must appreciate the spirit which prompted the offer and I am giving it my best attention.

Mar Timotheus nevertheless wanted to know whether the opposite party would agree to the arbitration of the national leaders. Later although the opposite party agreed to the proposed arbitration. Mar Timotheus informed Mr. Namboodripad on May 19, 1923 that "after due consideration and consultation with some members of our congregation, I find that the matter is far beyond any arbitration, of the sort suggested". Thus ended the abortive endeavour for the arbitration by the national leaders,

Regarding the "Law" and justice Mar Timotheus makes mention of his bitter experience in his letter dated April 24, 1923 to Mr. Burkitt, the British Resident:

I can understand what you say from the law point of view; but it is my most bitter experience in this state that the execution of the Law does not in any way depend upon the provisions of the 'Law' itself.

I can see and I have seen glaring instances. Had it not been for the unhappy truth that some leading members of the opposite party are very heavily indebted to either the officers themselves who are now in power or members of their families and others and that the debtors are on the verge of pauperism, one might have hoped that we would not have been put to such a hard experience. Success in the litigation and clearance of all the debts from the church funds was the open understanding; but the decision went contrary to their sanguine expectation. It is this and nothing else that lies at the bottom of the whole trouble. The much talked-of apprehension of a breach of the peace is only a hollow bubble to cover the actual cause. But rights to enter the church is not questioned even by these officers. They only allege an apprehension of a breach of the peace. With power in their hands, is it impossible to prevent a breach of the peace without denying the unquestioned right to a party? But why argue? if the Britanic Majesty's Christian officers will not enter into the bottom of the thing; but will be satisfied with a superficial survey of the situation what is the use of my crying!?

Mar Timotheus wanted to meet the new British Resident of Travancore and Cochin states, Mr. C. W. E. Cotton I. C. S. to present personally his grievances regarding the possession of the Big Church and its

properties. As Mar Timotheus was contemplating embarking upon his journey to Europe and America he wanted to have the interview with Mr. C. W. E. Cotton urgently.

Being a shrewd British officer belonging to the cadre of the Indian Civil Service, Mr. Cotton called for caution on the part of Mar Timotheus. He did not want to be charged with partiality or favouritism as it was the case with his predecessors. Naturally many people looked upon the British Resident, with suspicion because, he was a foreigner. He was also an Anglican and anglicans had assisted in bringing Mar Timotheus down to India to safeguard the Church at Trichur.

In his letter dated July 10, 1923, written in his own hand Mr. C. W. E. Cotton recalls the two previous occasions when he had met Mar Timotheus. He also advised Mar Timotheus not to demand an interview.

Dear Mar Timotheus,

Of course I remember meeting you very well—first at Trichur early in 1909 when you were a new comer to India and next in 1911 in Madras when you came up to see Bishop Whitehead—when are you leaving India for Europe? I think that it would be better *in your own interests* if you did not come and see me just now. Mr. Burkitt before he left asked you to put in a statement of your claims and grievances but that has not yet come to hand. When it does, I will give it my best consideration. If you do not press for an

interview now, I may be able, if necessary, to interfere at a later stage with more authority, and without charges of partiality being levied at me as they were at my predecessor.

I hope you won't misunderstand me. I am fully conversant with the present situation as regards your Church properties and of the illusory results of the costly litigation so far carried on, and it is only on grounds of expediency—and because I think it will be to your advantage ultimately—that I am to advise from granting you an interview just now,

The entry of the supporters of Mar Timotheus into the Big Church in 1923 resulted in a criminal charge against Mar Timotheus. When the police Commissioner Mr. Krishna Menon arrived at the Big Church with policemen carrying rifles and hand-cuffs to arrest the members of the Church who had occupied the Big Church building, Mar Timotheus refused to order his supporters to vacate the church. He claimed that it was their right to occupy the church because the law case had been decreed in the Chief Court in their favour. The police Commissioner talked to Mr. N. O. Inasu, one of the Trustees, regarding the consequences of refusal of Mar Timotheus to command his supporters to vacate the church. Mar Timotheus then consented on the condition that no criminal charge would be brought against the people who had forced into the church. But unfortunately that assurance was not honoured after the supporters of Mar Timotheus had vacated the Big Church. Mar Timotheus complained against this injustice to the authorities concerned.

Mr. C. W. E. Cotton, the new British Resident of Travancore and Cochin, wrote a letter on July 14, 1923 from the train on his way to Bangalore.

I have spoken to the Dewan about the criminal case against you and he assures me that the charge will be withdrawn. if you present an apology stating that the entry into the Church was made in *bona fide* ignorance that you were committing a breach of law. This I am sure you will readily agree to do.

In the same letter Mr. C. W. E. Cotton refers to the law case in general.

As regards the main issue, nothing apparently can be done until the review petition has been disposed of by the Chief Court unless both parties meanwhile agree to arbitrating or fix a valuation for the vali-apalli and draw lots for it the winner to pay the compensation to the loser of a sum equivalent to this valuation wherewith to build another church.

To this letter of Mr. C. W. E. Cotton, Mar Timotheus replied on July 18, 1923. He referred to the two urgent issues of the arbitration as well as the criminal case. About the arbitration he expressed his own misgivings. Regarding the criminal charge, he was reluctant to admit his bonafide ignorance.

About the suggestion for arbitration, we as a party, cannot in any sense agree to the conditions now proposed. I have made mention of the various stages the suggestion

for arbitration must go through in my statement and so I do not repeat them here. I only wonder how in spite of our success in the lower court and in the Chief Court and the utter discomfiture of the plaintiffs in this litigation and of the Roman Catholics in the two former litigations about this very *valia palli*, We are now asked to hand over the church with a portion of the properties to the Roman Catholics through the arbitrations.

With regard to the criminal case. I have sent a statement to the Dewan. Candidly I am not conscious of having broken any law of the state even in ignorance. I only wish the executive officers had been careful to execute the law and nothing else. It was they, if I may dare say so, who brought about the trouble, though it has now been made to appear otherwise. However I hope the Dewan will bethink himself and have the criminal proceedings withdrawn.

Instead of admitting any *bonafide* ignorance as suggested by the British Resident, Mar Timotheus wrote to the Dewan insisting on his right to enter the church on perfect *bonafides*. In his letter dated July 7. 1923 he wrote to the Dewan:

As regards the criminal case, in which I, with several of my congregation, stand charged before the Magistrate for having entered the church, I have this much to say. By the decree of the Chief Court granted in

our favour, the injunction restraining us from entering and worshipping in the church became dissolved and we were fully entitled to enter and worship there. Some men of my congregation entered the church accordingly for purpose of worship with perfect *bonafides* on the 27th March. but the 2nd class Magistrate who came to the church in the morning was about to issue an order asking my men to clear out. Therefore some of our men ran up to me with tearful eyes and told me about the order. They requested me to go to the church and urge before the Magistrate our right of worshipping in the church, as our Vakil was not present I went there, made the Magistrate understand the routine of the case and its final result and he stayed his order. The Magistrate then asked me to submit all our claims before the District Magistrate when he came from Chitoor. The sequel is not unknown to you. The District Magistrate came to Trichur at about 7 P. M. but he came to the church premises only at about 11 . 30 P. M. and that too with an order written, signed and sealed. I was quite ignorant of this. News about his arrival in the church premises reached me at midnight and I at once repaired to the church to make the representation before him as arranged during the day. The District Magistrate however did not hear us; neither did he see me. I do not consider that my having gone to the church with such an object can in any event be

considered a crime, I am fully conscious of having acted with perfect *bonafides*. I had not the slightest idea of breaking any law and of the State and I do not think that I have broken any.

I waited in the upper room near the church to see the District Magistrate, but he did not come. and when I came out to return home a copy of what I afterwards learnt to be the District Magistrate's order, was seen pinned on to the window of the room. The next day I again went to the church premises and had a long interview with the District Magistrate, You know as much as I, if not better than myself, the details of the whole. Under the circumstances I do not see how the police can drag me on as an accused.

When Mar Timotheus went to England in August 1923 to plead for the Assyrians he made use of this golden opportunity to present the case of the Trichur Church that was not handed over to him, even after his victory in the Chief Court of Cochin. He met Rt. Hon. Sir William Duke, H. M. Permanent Under Secretary of State for India in India Office in London. On January 30, 1924 he sent a copy of the petition submitted by the members of the Trichur Church to His Highness, the Maharaja of Cochin. In a covering letter along with a copy of the above mentioned petition, Mar Timotheus stated:

It will be observed that during the whole of this period, the Roman Church has sought to obtain possession of the

Church and properties conferred upon the original Syro-Chaldean settlers in Trichur by the then ruler of the State. The Roman Catholic Church has constantly alleged that the Syro-Chaldean Community is a branch of that church but this allegation has been decisively negatived by the decisions of the highest Courts in Cochin.

After mentioning in detail, the ulterior motives of those who finance the review of the decision of the Chief Court of Cochin and the fear of the unjust and tyrannical interference with the Court of justice, Mar Timotheus made the final plea of his petition:

I venture, therefore respectfully to request you that you may be pleased to make such representations to the Cochin Durbar as may result in the removal of the obstacles that are now being placed in the path of justice, that there may be no executive interference with the operations, and the giving effect to the decrees of, the state Courts, and that the state officials may be directed to refrain, in the future, from molesting the law-abiding members of the Syro-Chaldean community, who desire nothing more than to pursue their peaceful avocations and to exercise their rights in and through the church and its properties, that they have inherited as a sacred trust, from their ancestors.

Finally, Mr. C. W. E. Cotton, I. C. S, British Political Agent to Travancore and Cochin States, offered to arbitrate. The Maharaja of Cochin issued the necessary proclamation.

Mar Timotheus had already left London for America in April, 1924. The Administrator in India, the Rev. Paulose Konikara, sent a telegram to Mar Timotheus in Chicago:

COTTON OFFERS ARBITRATION, COMPLICATIONS OFTEN APPEAL JUDGMENT. PALACE NOT AVERSE. SHALL WE SUBMIT. HAPPY EASTER GREETINGS.

KASA POULOS.

In June 1924, the Rev. Paulose Konikara sent telegram to Mar Timotheus in New York regarding the arbitration of the Church case at Trichur. Since, Mar Timotheus had already gone to Flint, Michigan the telegram was forwarded to Flint.

MOST REV. MAR TIMOTHEUS,

DRESDEN HOTEL, FLINT, MICH.

CABLE RECEIVED AS FOLLOWS: CHIEF JUSTICE RETIRES SHORTLY. HENCE REVIEW RISKY. FINANCE DIFFICULT. VAKIL AND FRIENDS RECOMMEND COTTONS ARBITRATION. PEOPLE WILLING. IMMEDIATE ACTION INEVITABLE. AWAITING FORMAL CONSENT. SIGNED KASA POULOSE—THOMAS BURGESS

In response to the above telegram. Mar Timotheus, through Deacon C. J. Chacko. communicated to the Rev. Paulose Konikara his willingness to submit to the arbitration of Mr. C. W. E. Cotton. The members of the Chaldean Syrian Church at Trichur were happy to hear that Mar Timotheus agreed to the arbitration which would save them much money required for contesting the Review petition in the Chief Court of Cochin. The Rev. Paulose Konikara sent a telegram

to Mr. Cotton communicating the willingness of the Metropolitan for the arbitration proposed. Then Mar Timotheus sent a cable to the Rev. Poulouse Konikara expressing his consent for the arbitration. The "Independents" also gave their consent for the arbitration of Mr. Cotton. In his letter dated July 1. 1924, the Rev. Poulouse Konikara informs Mar Timotheus the situation at Trichur regarding the arbitration.

Mr. Cotton has wired to the Dewan about our agreement and arrangements are being made for proceeding with the case. The Dewan says that the hearing of arguments of the Vakiis will be in Trichur. If so, that will save a lot of journey expense. We were afraid that we would have to go to Bolghatty. I got your grace's cable in reply to mine; but even before that I got Dn. Chacko's letter in which he had written your grace's reply to my letters. Things are thus going on smoothly towards a settlement. The Independents seem to think that they will have at least a share while some of our men declare that Cotton is a partisan of the Surayis and so he is sure to give over everything to them. Yet they continue, it is better to end this case like that than giving any more money to the vakiis. The bazaar is full of rumours about the nature of the partition of the church properties Mr. Cotton is going to effect. The Big church and the adjacent buildings go to the Independents, the rest of the properties being given to us. As we have had too many instances

of a similar nature in the past, few are being moved by such rumours.

A lot of things happened during the next eight months. Mr. T. R. Ramachandra Iyer, the lawyer of the Independents, met Mr. Cotton and requested him to term his arbitration a settlement or a compromise. But Mr. Cotton declined to change the word arbitration. The Independents demanded only something and not everything. Therefore they preferred settlement or compromise. The Independents volunteered to gift a part of the property to Mar Timotheus and his followers even if they totally won in the arbitration.

The Big Church was a prestige question. The Independents attempted to obtain it. As for the other properties they exhibited enough Christian charity to give away the properties to the majority. Most of the Independents had already joined the Roman Catholics and the remaining members were ready to join them after the decision of Mr. Cotton. They knew very well that their opponents would never join the Roman Catholics. On the other hand, the Chaldean Syrians argued that the Independents agreed to the division of the properties just because it did not belong to them. When Mr. Cotton insisted upon a written reply from the Chaldean Syrians, they quoted several law points stating that a "trust" could not be divided. The Hindu Lawyer did not forget to remind the Christian arbitrator the biblical story of two women claiming a child in front of King Solomon. The real mother refused to divide the child into two parts.

In his letter dated March 17, 1925 the Rev. Poulouse Konikara informs Mar Timotheus.

As I wrote in my last letters the argument before Mr. Cotton did not take more than 6 hours at the end of which Mr. Ramayyer said in case the decision was going to be as he contended i. e. in favour of the plaintiffs, they were willing to give us all the properties of the church excepting the Big church and the articles within. Mr. Cotton then asked them to put it in writing and Mr. Ram Iyer promised to put out in a statement to that effect. Now they have sent a statement to Mr. Cotton and have given us a copy of the same. By this statement they suggest that the Big church, the surrounding buildings, the images and all the articles connected with the images properties to the value of Rs. 25,000 and another share of movable properties to the value of 10,000 may be given to them and the rest be given to us. In this they set apart the Kurisu Palli paramba, bungalow paramba and other lands and Parambas, to us. They value the Big church and the attached buildings at Rs. 50,000 ! !

Mr. C. W. E. Cotton promised to deliver his "Award" on March 13, 1925. Both parties got ready to hear the judgment. The Independente did not anticipate a total victory. Nevertheless they expected a portion of the property. Mr. Cotton, however, informed the parties that he would arrive at Ernakulam only on March 14 and he wanted the lawyers of both sides to be present for further questions. Since Mr. Nelankanta Iyer was sick, the junior advocate, Mr.

P. K. Subramanya Iyer accompanied by the Administrator the Rev. Poulouse Konikara and the Trustee Mr. N. O. Inasu went to Bolghatty palace. Mr. Cotton raised further questions instead of delivering the judgment. The Rev. Poulouse Konikara mentions about it in his letter referred to above.

In the course of the talk Mr. Cotton asked us to put in our reply to the statement they have put in and said that he may not pass his award without, or before he got, our statement. We have now come here to consult Mr. Nil Iyer to prepare such a statement. The purport of our statement is that the main point in the litigation is the determination of the nature of the trust impressed upon the properties concerned and that the trust so determined is indivisible in the face of the law. If the plaintiffs succeed in proving that the church is independent Catholic as they claim it, the whole property may be handed over to them; but if they fail to show that satisfactorily, they cannot claim any portion of the properties however small. This aspect we are trying to present in as strong language as we can. There is also the consideration to offer, in case we are completely successful, to the plaintiffs an amount not exceeding Rs. 10,000 from our own private purses but not a pie from the church funds as it would mean a division of the trust which will annihilate the trust.

Both parties agreed for the arbitration of Mr. C. W. E. Cotton hoping that his decision would be favourable to their respective groups. The Catholics thought so because Mr. Cotton, during a visit to the Big Church in 1924, looked at the images kept inside the church and remarked that the church looked like a Roman Catholic Church. On the other hand the Nestorians hoped that the decision would be in their favour because Mr. Cotton was a protestant and his decision would not go against the judgment of the Chief Court.

After hearing both sides Mr. C. W. E. Cotton delivered his famous Award at the Bolgatty Residency, Ernakulam, on Saturday April 18, 1925 in favour of Mar Timotheus.

My considered finding is that the plaintiffs-Appellants¹ have entirely failed to establish any breach of trust on the part of the defendants-respondents.² The effect of this is that the decree of the Chief Court of Cochin, dismissing the plaintiffs' case with costs, is concurred in and re-affirmed. The defendants-representing the Yogakars, are consequently entitled to be in possession and enjoyment of the plaint churches and connected properties in trust for the worship of God according to the faith, doctrines, practices and discipline observed by the 1st defendant, Mar Timotheus, and my award is in these terms.³

1. Augustine party.

2. Mar Timotheus party.

3. Original copy of the Award signed by Mr. Cotton is kept in the documents file in the Metropolitan's palace. quoted directly from the original

That settled the 15 year long dispute in favour of Mar Timotheus Metropolitan and all those who observe the faith, doctrines, customs, practice etc., of Mar Timotheus. The glad news reached Trichur same day which was the day before Easter. It was a day of great rejoicing and marked a milestone in the history of this community. Those who lost case joined the Roman Catholic Church.

The Chaldean Syrians of Trichur are very grateful to Mr. Neelakanta Iyer, the Advocate from Palghat, who was the brain behind this victory. His nephew P. K. Subramanya Iyer, the then junior Advocate, who became noted in this case, later became a judge of the High Court of Travancore—Cochin State.

There was no major civil suit after April 1925 till the death of Mar Timotheus, in April 1945. The only exception is a case about some steps in the road in front of the Cross chapel between the Big Church and the Metropolitan's place. This case was a cause of great rivalry between the Chaldean Syrians and the Roman Catholics. Advocate C. A. Joseph, who was a former member of the Big Church, was the advocate of the opposite party, as he had already become a Roman Catholic by that time. The case was finally disposed of by the Dewan against Mar Timotheus about which Mar Timotheus expressed surprise as such a decision was unexpected.

CHAPTER VI

SECOND DECADE

(1918—1928)

Two important events during the second decade (1918—1928) of the administration of Mar Timotheus were the four foreign trips and the litigations. These two topics had been dealt with in detail in two separate chapters owing to the fact that they occupied the major part of his career in that period of ten years. Both consumed the lion's share of the income of the church during that period.

Nevertheless, it will be unfair to think of this period in terms of only foreign trips and law suits. It was in fact a most creative period of the community. The members of the congregation rose up to the occasion and faced the challenges of the time. While the members who called themselves the 'Independents' left the church to join the Roman Catholics, many young people came forward to help the church.

Several young people organized a society for the literary progress of the ancient Chaldean Syrian church in 1919. They had their annual meetings. They collected money for the progress of the church, and encouraged the Metropolitan to venture upon greater

nings for the Lord. Some of the significant steps for the progress of the church were taken during this period.

Mar Timotheus then turned his attention to commercial enterprises. The Chaldean Syrian Bank Ltd, (later Mar Appraem Bank Ltd, The Assyrian Charities Ltd,) was started in 1918 with the share money collected from the members of the community, The Chaldean Syrian Church was conducting Chits (monthly deposits for a fixed period) for several years. It is believed that the Chaldean Syrian Big Church, Trichur, is the pioneer foreman of the chit business. Now it is a thriving banking enterprise in many parts of India.

The banks were started to offer jobs for the educated members of the community and also to help the poor as well as the rich who needed money transactions. Although most of the rich people had deserted Mar Timotheus soon after his arrival, some of the loyal members of the community began to enter the field of business and earned the capacity to help the church to undertake progressive programmes.

As the Court Receiver had complete control over the Church properties, the Metropolitan was experiencing great difficulties. When his horse became old and could not draw the carriage, he was not able to go out for several weeks. An ordinary horse could not draw such a heavy carriage. Therefore it was necessary to buy a strong horse from Bangalore. He did not have the money. When he requested the Court Receiver Mr. Rama Iyer for Rs. 500 to buy a horse, he expressed his helplessness to grant such an amount. He made a report to the Court. The Court sanctioned Rs, 500. Mr. A. K. Lona and one Devassy bought a horse from

Bangalore; but the cost of the horse was Rs. 800 and the travelling charges and the cost of the grass for the horse etc, came to Rs. 121 and three paise. Therefore the Metropolitan had to approach the Receiver again for the balance of Rs. 421 and three paise and got it. Another problem was what to do with the old horse. The Metropolitan wrote to the Court Receiver, "I think it highly sinful to let him strave at this time of life". His sympathy for the horse is clearly seen in his letter to the Receiver dated January 17, 1922.

Regarding the old horse, I do not know what to do. He has served me well; but has now become useless. To leave him uncared for and to die of starvation in a protracted miserable existence is horrible to think of. Yet knowing what I do, I am afraid that this will be the end.

As Mar Timotheus could not bear the suffering of the horse which had served him faithfully he asked a veterinary surgeon to kill him with the least pain. Although Mar Timotheus wrote to the Court Receiver regarding the same, no action had been taken to put an end to the sufferings of the horse for several months. On April 4, 1922 Mar Timotheus wrote to Dr. Subramanian Iyer, veterinary surgeon.

I am sorry that the horse is getting weak and his sufferings are increasing day by day I am afraid that he would live some time more in this miserable condition. which I am unable to bear any longer. I am of opinion that it is better to shorten his misery by destroying him by medicine. I shall be thankful to you if you will destroy him by

giving him only the least pain possible. I shall send the horse on hearing from you.

The next day Mar Timotheus wrote to the Court Receiver that the veterinary surgeon had "promised to shorten its miseries in the least painful manner, provided he is paid a fee of Rs. 5 (five only) since it does not come under the category of treatment,"

The above references give a clue to the financial problems he had to go through owing to the Court receivership, even for a small amount, such as Rs. 5 for destroying a horse.

He had difficulty even to get his monthly salary of Rs. 75. When he was away in Mesopotamia, he did not receive his monthly salary for nine months. But when he came back in November, he demanded his arrears. He was given only Rs. 75 for the November salary on the pretext that the Receiver could not give the arrears without a special order from the Chief Court. Mar Timotheus questioned this attitude of the Court Receiver in his letter dated November 14, 1921:

I fail to see how such a report and probably an order of the Court too become necessary. You know very well that I used to get the sum from the Church according to an order of the Court itself, though the amount falls far short of the income of the properties set apart for my maintenance, I wonder how such a fresh report and a fresh order become necessary at present,"

On 28 November 1921, Mar Timotheus wrote again to the Court Receiver, Advocate Rama Iyer.

I have received yours of the 24th instant. As Metropolitan of the Church I am entitled

to my maintenance from the church funds wherever I may live; further my journey to Mesopotamia was in connection with and beneficial to the Church head, as might be understood from my letter to you dated 26 June 1920.

My stay in Mesopotamia was in obedience to orders of the council of ecclesiastical authorities directing me to see to the re-establishment of the mother Church and people after their flight from Kurdistan during the great war. The patriarchal church of Mar Shimon was destroyed and the present Patriarch, under the protection and patronage of the British Government is trying to reinstate the church to its original condition. I was called upon to attend to this important work and I obeyed.

.....Thus it will be seen that during my stay in Mesopotamia I was doing better services to our church here than any that I could have done by actual presence here.

I am thus clearly entitled to my monthly allowance during the period of my absence, the arrears which I request may be paid to me without more delay.

Finally the Chief Court approved the claim of Mar Timotheus to get his arrears. On December 17, 1921, Mar Timotheus wrote to the Court Receiver thanking him for sending him "Rs. 675/- being the 9 instalments of my monthly allowance in arrears."

After his second Mesopotamian journey, Mar Timotheus came back to Trichur on November 5, 1921. But unfortunately communal riots were going on between the Muslims and Hindus in Malabar close to the Cochin State to which Trichur belongs. Many of the victims of this Malabar riot began to move to Trichur. Under this tragic circumstances, the Municipal Chairman of Trichur, Mr. Kochu Govinda Marar, a close friend of Mar Timotheus,¹ wrote to him to make an appeal for helping the riot refugees. On 6 *Vrischigam* 1097 M. E, (November 1921) Mar Timotheus published an appeal in Malayalam language to the members of his community to help financially the refugees of the riot who had come to Trichur town.

His contact with the struggle for National Independence began with the interview of Mar Timotheus with the Rev. C. F. Andrews who had identified himself with the freedom struggle under the leadership of Mahatma Gandhi.

As a result of the riot in Trichur, the Hindus and Christians were viewing one another in a very unfriendly manner. Mar Timotheus tried to establish friendly relations between these two communities. But his attempts did not bear fruit first. Finally these Hindus brought the Reverend C. F. Andrews to Trichur hoping that his mediation would help the reconciliation between the Hindus and the Christians.

On 28 January 1922 the Rev. C. F. Andrews reached Trichur and had a meeting with the representatives of both the communities. Mar Timotheus sent an invitation to the Rev. C. F. Andrews to meet him on the same day.

1. Mar Timotheus later stayed in the Bungalow of Mr. Marar at Pulla for a cooler hilly climate.

I am informed that you are coming to Trichur today. Though personally unknown to each other, I believe we have much in common. I should therefore like to take advantage of this opportunity to make your acquaintance in person. I was just going to Madras: but stayed here with the object of seeing you. Will you therefore take the trouble to call here some time this evening after your meeting is over.

After the meeting the English clergyman met Mar Timotheus and requested him postpone his proposed visit to Madras. On 30 January 1922 Mar Timotheus wrote to the wife of the Bishop of Madras, Mrs. Whitehead.

Now the Rev. C. F. Andrews is brought here by the Hindus themselves who seem to be as eager as the Christians to come to an agreement. Mr. Andrews and I had a talk over the matter and as a result, I am implored to stay a few days more to bring a meeting of the rival parties which is being arranged for to a successful issue.

The acquaintance with the Rev. C. F. Andrews helped him in finding a good lawyer and to make the necessary requests to the proper persons in India and England which paved the way for the arbitration of Mr. C. W. Cotton in 1925. The acquaintance of the Rev. C. F. Andrews also helped the reconciliation attempts of 1923 of the group of Mar Timotheus and the "Independents" when the eminent C. R. Das, the president of the Congress, visited Trichur in 1923. Although

the attempt for reconciliation did not materialise, the small Christian community of Trichur came to be known by the national leaders. This interview with C. F. Andrews also led to the two significant interviews Mar Timotheus had with Mahatma Gandhi and Jawaharlal Nehru. The lay leaders of this community were involved in the struggle for the Independence of this country. Two men of this church (Mr. N. O. Inasu and Mr. P. P. Devassy, became Chairmen of the Municipality of Trichur.

A controversy arose in 1922 regarding the statement Mar Timotheus had made in a sermon, regarding Mahatma Gandhi. In the *Swarajya* dated 23 April 1922 an article appeared under the heading "The Nestorian Bishop on Mahatma Gandhi", which gave the impression that according to the Nestorian Bishop, Mahatma Gandhi was the greatest man after Christ. Therefore on April 26, the Reverend Poulouse Konikara wrote to the Editor of *Swarajya*:

His Grace did not make any statement expressing, as your reporter says, his conviction that since the time of Christ there has been no greater teacher of mankind than Mahatma Gandhi. Neither did His Grace say that 'Though not a Christian, the Mahatma was really a saint and certainly deserved to go to heaven notwithstanding the fact that he was not baptized'. His Grace did not dwell 'at length on the various virtues of the Mahatma.' but only made a reference to his devoted life. It is true that His Grace really admires and appreciates the ideal life of the Mahatma and that His Grace exhorted the

congregation to become more devoted followers of Christ seeing that even the Mahatma, Hindu as he is, considering Christ as an imitable ideal and following him as such.

After six days the Metropolitan himself felt that it was necessary to deny the report in the Swarajya. He wrote a letter to seven prominent English papers including the Swarajya dated 2 May 1922.

I was surprised to read in some Madras Dailies, and Cochin Weeklies, a deliberate misrepresentation concerning a mere passing reference I made to Mahatma Gandhi in the course of my sermon on last Good Friday. I take no interest in Politics; but I had occasion to know from reliable sources that Mahatma Gandhi is a man of exceptional goodness and honesty and that he practises most of the virtues taught by our Lord in His sermon on the Mount. I referred to him as such by way of an illustration in my sermon, and asked my hearers, that "If the life, teachings and sufferings of our Lord could so irresistibly appeal to the heart of a Hindu like Mahatma Gandhi, as to make him lead a Christian life, how much we, Christians are bound to be Christian-like in our lives, by practising all the Christian virtues to their perfection?" This is only what I have said and I wonder how it could be misunderstood. At any rate, the report which appeared in the papers is entirely false and misleading and I therefore do hereby contradict it in my own name.

This correspondence created some comments in the official circles as well as in the Christian circles. It was a time when the Christian Bishops were considered to be not very enthusiastic about the movement for the Independence of India. But it was prophetic courage that compelled Mar Timotheus to speak in favour of Mahatma Gandhi as early as 1922. Mar Timotheus openly declared his desire to spend some time in the Wardha Ashram of Mahatma Gandhi.

Mar Timotheus took part in the establishment of the Union Christian College, Alwaye. Since this college has only the representation of the Church of South India, Mar Thoma Syrian Church and the Orthodox Syrian Church on its governing body at present, it is wrongly assumed that this college was started by the co-operative venture of these three churches. But the fact, although forgotten, is that this college was the joint venture of the four churches including the Chaldean Syrian Church. The membership of this church on the committee ceased only in recent years for unknown reasons. Mar Timotheus had contributed finance for the college. There is a letter in his files from the authorities of the college requesting the presence of the Metropolitan at Alwaye when the University commission was to visit the college for granting approval. The authorities wrote that his presence would be impressive to the Commission. They also requested him to place the copies of the Encyclopedia Britanica of the Chaldean Syrian Church in the shelves of the library, when the commission was to visit the college. Mar Timotheus maintained good friendship with the Rev. W. E. S. Holland of the Union Christian College. He also

sent Deacon P. L. Francis to do his B. A. studies at that college.

The founding of Mar Narsai Press in 1101 Malayalam Era (corresponding to 1925-26 A. D.) is a memorable event in the history of the Chaldean Syrians at Trichur. That press began to publish books in Syriac, Malayalam and English and became an institution for the propagation of the faith of this church. The press since then grew larger in proportions and has published to its credit dozens of useful books in all three languages. The farsighted action of the members of this church in founding Mar Narsai Press can not go uncomplimented. The Syriac types of Mar Narsai Press are some of the best types available in the world. It is definitely superior to the types used for printing some syriac books in Rome, That is the reason why the press gets requests from many parts of the world to supply them with the types cast in the mould of Mar Narsai Press.

The construction of Churches was an important activity of this period. Mar Thoma Sleekha Church was shifted to newly built church building at Pattikad in 1920. In the same year, foundation stone was laid for the construction of Mar Addai Sleeha Church at Paravattani, although the construction was completed only in the following decade.

Mar Kuriakose Sahda Church at Kallur as well as Mar Geevarghese Sahda church at Cheroor were constructed during this decade. There was much enthusiasm to build a new church at Tirur where the parish priest and the majority of the members became Roman Catholics overnight.

The construction of the Metropolitan's Palace is another milestone. The Chaldean Syrians after the Award of Mr. Cotton in 1925 decided to establish themselves as the oldest community in the town. They needed a Metropolitans Palace close to the Big Church as they felt that it was not proper that the Metropolitan should stay in a private house. Hence the Metropolitan's Palace was built adjacent to the Big Church on the southern side. This building was constructed using the maximum financial capacity of the community to exhibit the prestige of the Metropolitan. Today this palace stands in the High Road capturing the attention of the passers by with the majestic look of this building.

Mar Timotheus realised that it was very difficult for him to manage the spiritual affairs of the church with just one old priest, the Rev. Chembil Thoma. Moreover Deacon Poulouse Konikara had already proved himself worthy of higher ranks and responsibilities. Therefore Mar Timotheus raised him to the rank of a priest in 1919. Thus the chaldeans got two priests. It was enough to take care of their two churches i. e., Mar Yokhanan Mamdhana Church at Trichur and Mar Thoma Sleeha Church at Pattikad.

But in 1920 when Mar Timotheus made arrangements to proceed to Mesopotamia for his second foreign trip, he found the need to ordain the other three deacons as priests. They needed a priest for conducting services at the Big Church which they were hoping to get possession after the end of the litigations.

On April 17, 1920 the Additional District Judge of Trichur had decreed that the Big Church belonged

to the Nestorians under Mar Timotheus. Thus when Mar Timotheus was leaving India in June 1920 it was imperative that he should conduct an ordination before proceeding abroad.

If the Church has to grow after the litigations it was necessary to have additional clergy. Some prominent members encouraged their sons to take up the ministry and four young men were ordained deacons and two younger ones were made sub deacons along with the three deacons who were promoted as priests. That ordination service in June 1920 was the biggest ever conducted by Mar Timotheus in his unusually long episcopate of more than 37 years.

The ordination service that took place on June 4, 1920 of three priests, four deacons and two sub deacons was a good step for the spiritual administration of the church. His constant search for clergy continued in this decade, although he did not recruit any new ones in that period of 1918 to 1928 except, of course, raising the two sub-deacons to the rank of full deacons on April 26, 1926.

Mar Timotheus planned to expedite his intended departure for England and America, originally planned in 1922 before the winter months began. Although he obtained passports for the Rev. Poulose Konikara and the Rev. N. I. Ignatius, his own passport (not a real passport or identify certificate but only a "pass" that would take him up to England, but quite useless in America) was obtained only in November 1922. Mar Timotheus postponed his plan for travel until the winter months were over. Instead of the priests mentioned above, he took Deacon C. J. Chacko who was completing his B. A. studies in Trichinopoly with a

view to let him continue his studies in America. Mar Timotheus attempted to leave by the S. S. Oxfordshire that was leaving Colombo on April 18, 1923: Later he booked his passage in the S. S. Yorkshire that would be sailing in May. But it was postponed again to August. When the Big Church was finally handed over to the Chaldean Syrians in April 1925 following the 'Award' of the arbitrator Mr. C. W. E. Cotton. the Roman Catholics put in a petition to permit them to construct a church. A school hall was used as a church in October 1925 and later a church, which is the biggest in India, was built near the Big Church.

In the year 1925 when the famous "Hallowing of the church" festival was celebrated in the Big Church, the Roman Catholics celebrated a similar festival on the following Sunday. The Rev. Poulose Konikara the Administrator writes to Mar Timotheus who was in Europe at that time "the name and other external things have all been borrowed as will be clear from the small paper itself." Regarding an unfortunate accident that took place in the festival, the following excerpt from the letter of the Rev. Poulose is worth recording. It points to the evils and dangers of fire works which many Christians still consider an inevitable part of the festival celebrations.

The very first celebration was closed with a most pathetic occurrence. Two of our children of the Chittalapully family in Ponganam had come to our church and on their return at night after our tithes collection, they stopped for some time to witness the fire works going on, near the new church. One iron shell burst and pieces

from that hit both the boys behind their heads. One died at once and the other soon after being taken to the hospital. It was indeed a very sad sight to see those two young boys (One aged about 14 years and the other about 20 years and married newly) lying side by side, their skulls fractured, clothes dipping in blood and a vast number of people assembled all around to console the bereaved parents. I conducted the funeral, both the corpses being taken together. One wonders at the mentality of certain Roman Catholics here who are reported to have said that these two boys were so punished by the Mathavu because they were passing insulting remarks at the images they had placed in their church,

The Rev. Poulouse Konikara asks with feeling whether this Mother (Virgin Mary) is similar to the Hindu goddesses of Badhra Kali and Marriamma to punish the innocent children just because their church rembers refused to worship the idol of Mary? To what extent fanaticism and superstition can mislead Christians!

The inevitable evils of the Church properties going under the court Receivership are that not only does the monthly salary of the Receiver go out of the church finances, but also there is the possibility of misappropriating the church funds. This was what happened during the court Receivership of Mr. Rama Iyer. In 1925 when the Chaldean Syrians got the Big church and took the necessary step to settle the accounts of the Court Receiver, they discovered the tragic truth that thousands of rupees had been misappropriated by Advocate Rama Iyer. The Administrator of

the Church the Rev. Poulose Konikara informs Mar Timotheus in his letter dated December 2, 1925:

By the attempt of some of our men, the accounts of the Receiver in the Church are being examined. They went through the Kuri accounts of the year 1098(1923 A. D.) and found out a difference of more than Rs. 5, 500 due to the church not entered in the account, The receiver is very sad and his face is quite black. He says that he did not know anything of these things, but that it was his clerks who did all the mischief. However, that may be, we have informed the court by a petition about the great amount of money that has been robbed and we have succeeded in getting one month's time more to complete our inspection of the accounts. At the present rate there will be about fifty thousand rupees to be realised for the church from the Receiver.

The remarks the Administrator made about the the clergy at the Big Church are worth listening. Although these words are the views of one individual, they are quoted here to show what a senior priest thought of his fellow workers in 1925.

I am sure your grace knows that at present moment several of us *Kase* (priests) and Deacons have practically no work. As a result of this, a very unpleasant spirit is growing in us. Obedience or submission is not something which is considered a necessary quality.

If anything that is ordered is a bit unpleasant, there comes a blunt and ready retort "I cannot do" and there is no more use of ordering or speaking further. Last Sunday we had our Sunday-school examination and it is too long a story to tell your grace in this letter of what happened in it. This is however clear. Unless we are entrusted with some work which would engage all our energy and thought we would grow quite useless, and worse than those priests who were here before, and of whom we used to pass very ugly remarks. I have been seriously thinking of this. There are several kinds of work that we can do now. Owing to the constant worry of a vast number of people constantly warning to me with this and that, I cannot personally do much in that line; and the result is no one directed or persuaded or ordered. 'Unless there is a strong hand behind, we will do nothing. This is a truth as far as we children of Trichur are concerned. It is there my humble request to your Grace to try to bring back into our midst for the sake of this small community for which your Grace spent a very long period in the best part of your Grace's life.

To elect new trustees or appoint a manager, our people say, we will wait till the return of the Metropolitan. This is quite reasonable and I too agreed; but if your Grace is delaying and if people

begin to grumble more and more and if the discontent should prove mischivous, I am afraid we will be doing more harm than any good. I hope I am being correctly understood.

After his third foreign tour, which lasted for more than two and a half years Mar Timotheus shocked the church members by announcing that he was going to leave India. The church in India was asked to choose a Bishop from among themselves. The church council which met in July, 1926 (*Mithunam* 20) has the following resolution (No 4)

Resolved that two priests, trustees and some members should go and see the Metropolitan the next morning to inform him concerning their regret regarding the statement that His Grace was going to leave the country,

Although the meeting of the following sunday did not discuss this, the next meeting which met in August 1926 (*Karkitagam* 3) recorded the following paragraph (No. 6)

According to the resolution No. 4 of the meeting of *Mithunam* 20 the members went to see the Metropolitan and talked for more than four hours informing His Grace in detail the regret of the people in general when they knew that His Grace was leaving the country. His Grace finally gave his reply that he would decide about his leaving the country depending on the behaviour of the people in future. These details were reported by some

members who met His Grace. It was decided to record this.

The president of the meeting, the Rev. Poulouse Konikara, reported that the Metropolitan has reminded him that the council should elect one man as he had demanded a fortnight ago. It was decided that all the priests, deacons, and as many people as possible, should meet the Metropolitan and again inform him their regret at this move. It is clear that this regret was not a protest but an expression of their real sorrow at the reported departure of the Metropolitan.

The meeting of the following week (*Karkitagam* 10) has recorded the result of the second deputation that waited on the Metropolitan regarding the decision of the Metropolitan to quit India for good. The reply of the Metropolitan was recorded in paragraph two of the minutes of that meeting as follows:

The Metropolitan replied that there would be law suits if he continued here which should require a lot of money. Moreover whatever he does for the good of the church ends up as bad. If the leader who rules the church is from this land, the above mentioned litigations and expenditure of money can be avoided. He can also rule according to the custom of the people. Further, even if he (Mar Timotheus) goes away from here, once in two or three years, he will visit and spend some time here.

It was decided that since the above matter has to be considered seriously, notice should be

issued to all members to be present at a general body on the following Sunday.

The meeting of the following Sunday (*Karkitagam* 17) met in the Big Church as usual. After transacting the routine business the whole meeting moved to the Metropolitan's residence near the Travellers' Bungalow. The Metropolitan gave advice to the members for some time. Then all the members decided to record the minutes as follows:

Resolved unanimously that it is fully agreeable to this meeting to carry on the administration of all the properties of our church in future as it was done in the past under the obedience of His Grace Mar Timotheus Metropolitan, the head of our church and as per rules and regulations of our church.

It was also decided that a true copy of this resolution should be forwarded to the Metropolitan after obtaining the signatures of all the members.

This averted a crisis in the Indian Church. Although Metropolitan went for a Mesopotamian tour in 1927, that was only a short trip. The rest of his life he spent in India until his death.

Another happy end of this affair was the decision that was made in the same meeting before they left the temporary Bungalow of the Metropolitan. The paragraph 6 of the minutes reads;

Decided to appoint, 1. Mr. Alangettukaren Lona. 2. Mr. Kangappadan Varuthunny, 3. Mr. Poruthukaren Varied and 4.

Mr. Konikara Tharu in addition to the Trustees to report to the meeting after discussing with the Metropolitan concerning the construction of a Bungalow for the Metropolitan and its place.

Since he vacated his "episcopal palace" from the upstairs of the Big Church buildings following the shooting incident of 1912 he was staying in a private Bungalow. The members felt that it was their bounden duty to furnish their Metropolitan with a fitting edifice. The Church Council which met in August 1926 (*Karkitagam* 31) under the presidentship of the senior priest, the Rev. Poulouse Konikara passed the following resolution (Paragraph No. 5:)

Considering the construction of the Bungalow for the Metropolitan the trustees were authorised to construct a Bungalow at a cost required for the construction as per the plan to be approved by His Grace.

In the meeting held after two weeks the final resolution was to appoint the following two persons in addition to the four trustees to assist in the construction of the Bungalow. 1. Alengettukaran Lona, 2, Cherukaran Kochousep.

Another interesting resolution passed in the same meeting was as follows:

Having considered about the construction of the tombs in the cemetery it was decided to charge Rs. 500/-for each tomb upto the ground level and Rs. 25/-for each additional inch above the ground level. The maximum height of the tomb should not be

more than five feet. While determining the height the higher side of the tomb should be measured.

The church council discussed not only spiritual and financial matters, but they were interested to see that children should have a play ground in the church premises. The resolution No. 6 of September 1926 (*Chingam* 27) is as follows:

Resolved that a ground should be made available in one of the church compounds for the school children of our community to play and a convenient location must be searched for and decided,

Mar Timotheus did not have any relative in India. In 1926, he brought down his late brother David's son Eshai, a boy of 14, who was not able to attend proper educational institutions in Iraq. The boy was more brilliant than his elder brother and therefore was brought to India to be sent to English medium schools. There was no English medium school at Trichur. Mar Timotheus wrote to Bishop Pakenham Walsh, who was at that time the principal of the Bishop's College, Calcutta and to the Rev. Holland of Union Christian College, Alwaye. Since Bishop Pakenham Walsh was a close friend who was instrumental to arrange for bringing Mar Timotheus to India, the Metropolitan sought his help again. He explained that the Church at Trichur was finding it difficult to maintain even him. Therefore he had to seek outside help for the education of the boy in the form of some scholarship etc.

I hope you will kindly do all that you possibly can in this affair. Need I say that you will make me ever obliged and grateful to

you for such a kind action. Please remember that this boy is almost the only male left in a very large family and that our hope for the future is centered upon him.

Finally Bishop Pakenham Walsh arranged for admitting the boy Eshai David Kelaita in the Bishop Cotton's School, Bangalore. Since 1927 Mar Timotheus had to write several letters to Bangalore for his nephew Eshai and to the Warden to keep control of this boy. When this boy started learning boxing at Bangalore he had to write and tell the Warden to stop it. He wrote to the Warden, the Rev, A. E. Scipio.

I understand from a letter of the lad that he is rather keen on boxing and that is receiving instruction thereon, I cannot but say that I do not like this. He was born about two years before the War began; so that he opened his eyes and ears to see and hear the horrors of the War and its cruelties.

To the other people's notions who took part in the war, peace and settlement have come, but to our people no settlement has been possible hitherto. Therefore I do not wish that he should have such cruel tendencies in him developed any bit: but I do wish with all my heart that he should grow gentle and kind, amiable and effable. The rest I leave to you.

During the rest of his life Mar Timotheus took keen interest in the education of this boy. After his education in Bangalore and Coonoor he studied medicine in Madras. After becoming a doctor Mar Timotheus corresponded with several people to find him a

suitable job in the British army. Although a celibate Metropolitan, he looked after his nephew with paternal care and finally as we see later he bequeathed all his personal earnings and belongings to him. He had to undergo some financial hardships to educate Eshai. In his first year in school i. e. 1927, the total expense was Rs. 100 a month. The Bangalore Brotherhood paid Rs. 20 per month. The rest, Mar Timotheus managed from private funds personally given to him by the people of Trichur.

Like the Literary Development Fund later known as the Press Fund, another source of income was the Seminary Fund. This organization collected money. It conducted long term deposit schemes *Kuri* as a source of income. The foreman's share in the Deposit scheme was considerable. All this money was used for the church and also to pay the salary of the clergy and many other needs of the church. Later both the Press Fund and Seminary Fund were merged with the church funds.

In his letter dated December 11, 1926, Mar Timotheus informed Mr. C. W. E. Cotton several concerns of the Church. At the very outset he wrote "kindly excuse my writing such a letter to you, because I cannot but write". In this long letter he referred to his difficulties as he did not possess a passport. He mentioned about the money stolen by the Court Receiver. He requested help to open schools.

The attitude of the Education authorities was not favourable for this proposal. Mar Timotheus laments over this attitude of the authorities when he writes to Mr. Cotton in the above mentioned letter:

The matter has been represented to the Education authorities; but they seem to consider that our attempt to run a High School in Trichur is like trying to "carry coal to New castle." I bring this sad state of affairs to your kind notice, for, you saved our community from a grave catastrophe and I am led to hope that you will kindly do what you can to let us out of the menace of the Roman Catholics to devour us piece-meal.

The same letter continues to mention another grievance of his community. Many of the educated men are tempted to go to the Roman Catholic Church in order to find a job. He specifically writes about one Mr. K. T. Mathai, a prominent lawyer of this community.

If I may dare mention the name of one at present Mr. K. T. Mathai M. A. (Hon) B. L. is now practising as a Vakil in the local district and Munsiff court. He is son-in-law of Mr. Inasu. In his case, I do not fear that he would become a Roman Catholic unless he gets a government job, yet the temptation is strong as proved by many who have fallen. whatever encouragement the government can give to a poor struggling community is by justice our due and we clamour for it.

Mar Timotheus had difficulty in obtaining a passport. Therefore he had to encounter many problems in his foreign tours. Every time he protested against this sort of discrimination. But there were

several legal issues involved. Before he proceeded for his fourth trip he attempted to get a passport. Since the Political Agent Mr. C W. E. Cotton had sympathy towards Mar Timotheus, he wrote to him on February 11, 1927 pleading for his right to obtain a passport.

Your letter of the 6th instant. Thank you. I understand that I cannot be given a British Passport as I am residing in a native state. Really I wonder what country I am subject of! I remember *a British passport having been given* to a boy named Josiah who had come with me to Trichur from Mesopotamia in 1919, stayed here in this native state for more than one year and went back. Perhaps he was considered a member of the Assyrian refugees and to such, passports might be given! A similar case was that of one Deacon Joseph who also accompanied me from Mesopotamia in 1919, stayed here in Trichur for more than two years about the manufacture of a printing press and Syriac types, and went back with a British passport. In the former case, I was the person who corresponded with the then British Resident; but in the case of the latter, I was away and he did the correspondence himself. If they could be given British passports, I wonder why I who belong to the same nationality cannot be given one. I have lived for the past 20 years under British protection. My old

home and country are all no more, as you also know, since I left the place.

Certificates of identity are all right in themselves; but they involve lots of trouble to a traveller as I can tell you from my experience. It was such things that actuated me so earnestly to plead for a passport rather than a certificate of identity. Indeed I may tell you that I am very much aggrieved at this. In my letter of the 23rd December last, I told you about a talk at Ooty between myself and some friends in the Madras Government Service. They thought it quite easy to grant me a British passport on that very same day. Of course Mr. R. A. Graham and others knew that I was living in Cochin state as well as other particulars about me; and yet they were quite ready to grant me a nationalization certificate and a British passport. My regret, now, is become all the more poignant. Can I consider myself a subject of any state so that I might claim a real passport? Candidly speaking, I am at a loss to find out why I am not to be given a regular passport. I cannot but say that I feel it rather unjust to me.

However I enclose two copies of my photographs; but I send them in the hope that they will be used for a regular passport rather than for a paper of identity.

I do not propose to go to England. As I wrote before, I go to Switzerland and may visit Norway and Sweden.

This request was not granted. The reason for the refusal was that Mar Timotheus was living in a Native State (Cochin) and not under the direct rule of the British. He approached his friend Mr. J. W. Bhore who was working in Delhi. Still he did not succeed.

In 1927 schools were opened at the Big Church, at Kuriachira, and at East Fort. After Mar Timotheus had left for his Mesopotamian tour in 1927, sanction was accorded to open the first two, while the East Fort School was not approved. The Church used the services of some clergy for teaching in the schools. The church spent money for the construction of the school buildings. Still the Department was not looking upon this venture with approval or sympathy.

In May 1927, it was decided to fix the salary for the clergy. There were four young priests and five deacons at the time except Deacon Chacko who was studying in New York. The Metropolitan sent an order to the Trustees that they should pay Rs. $63\frac{1}{2}$ from the church funds and obtain Rs. 90 from the Seminary fund giving a receipt for that amount to that fund. This total of $153\frac{1}{2}$ rupees should be paid at Rs. 19 each for four priests and Rs. $15\frac{1}{2}$ for five deacons. But since the priests of Pattikad parish were being paid Rs. 10 from that parish he should be paid Rs. 12 only and the balance of Rs. 7 should be kept as a reserve. In addition to the fixed salary as detailed above, the donations from the members received by the priests should be paid to the trustees who would pay one fifth of the collection to the deacons equally and the rest to priests equally. The salary of the clergy was always a thorn in the flesh for Mar Timotheus. The salary fixed was never enough. Once food was served to the clergy

at a common mess in the Big Church. But the clergy were never satisfied with the food. Therefore it was decided to giving the money and the facilities of the kitchen for the clergy who cared to avail it,

Even the paltry sum of their salary was not paid for several months owing to the financial crisis through which the church passed. Mar Timotheus did not use his funds at the Bank to pay the clergy. He felt that it was the duty of the trustees. Although Mar Timotheus was paid Rs. 75 only in the early years of his regime, his salary was enhanced to an amount of Rs. 300. Although the clergy did not object to the payment of Rs. 300 to the Metropolitan, the feeling that the clergy was not being properly paid was always there.

Mar Timotheus was highly respected by his members. It did not mean they obeyed him without questioning. They questioned his actions. In the early years they questioned his actions by anonymous letters. But in the later years they questioned him openly and aggressively. In the early years an anonymous letter received by him dated nil is in his files. Mar Timotheus had to pay two annas to the post office owing to the extra weight of this letter. The extra weight of this letter was full of accusations against him. This was probably written in 1927 just before his departure to Mesopotamia. Although Deacon Chakunny wrote to Mar Timotheus revealing the name of the writer of this long letter, discretion forbids the present writer to reveal the name of this person who wrote: "It is the wish of the writer to remain incognito". In his letter the writer claims to be "The spokesman of my dear but degenerating and demoralising

community even without their consent." After referring to the quarrel between the Rev. Antony Chithalan and Mr. O. T. Inasu, he refers to an unfortunate event in the Sunday school. He asks. "Is it lawful for a bishop to speak untrue things when he does not know anything of the fact." About the Sunday school teacher he says: "It is a few men of character who can impart life and vigour to the students that our Sunday school needs at present and not the great number that we have at present." Referring to the conduct of two deacons towards another deacon the anonymous writer asks:

Is this the spirit with which they ascend the steps of the altar to join the holy service of "Kurbhana"? Is this the devotedness with which they pray in the divine presence of the altar before the divine God of the Christians. Are these the heads who are to lead the common man into a spiritual life? Are these the clergymen who are to meet out justice to the poor and ignorant common folk. Lord God from the infinite mercy of Thy loving kindness send these blind leaders and we the revolting people a pure and simple heart to obey thy commandments and execute thy wish.

The "Incognito" goes on to state that he is compelled by "a sort of moral feeling to quote a passage from that scrupulous and straightforward gentleman, the greatest and the inspired writer of the nineteenth century". The "Incognito" however forgot to mention the name of this greatest and inspired writer of the nineteenth century. Nevertheless the comments the

"Incognito" makes in this connection is worthy to ponder further.

Nearly all the evils in the church have arisen from bishop desiring "power" more than light. They want authority not the outlook whereas their real office is not to govern or rule as a king though it may be vigorously to exhort and to rebuke. It is the king's office to 'rule' it is the bishop's office to oversee and be ready at any moment to give full account of every member of the flock he is in charge of.

Then the "Incognito" blamed Mar Timotheus for two incidents. The first charge was that he did not go to visit a Sunday school teacher seriously sick. She died without having the visit of the Metropolitan. He writes accusingly. "Your grace *can deviate* from your Grace's "evening walk" road and go and visit *richmen* but cannot stop the car two minutes *on the way* and a few loving words to a *dying patient*." It is almost a universal charge against bishops that they visit only the rich.

The second charge was that he gave an exemption for the marriage of a rich man to be solemnised in the week following the Easter. The accuser recalls the incident that Mar Timotheus refused to permit the celebration of the marriage of the Rev. Antony Chitalan a week-day after Easter. The canons do not permit it on that week other than Saturday. He questions:

But what have you done last week? perhaps there is no canon law for Nadakavukaran Inasu and Mookken Thomakutty. Or

are the influential and rich above the canonical rules? What value is there for your Grace's words? What is your Grace's idea of the canon Laws? Has the laws of the canon law got any value set upon it? I for one can never believe a word that your graces say after seeing such things done wilfully under this pretext or that. Do your Grace think that *Your Grace can play stage tricks with the doctrinal laws* established by the ancient saints?..... come forward and vindicate yourselves if your Grace can.

Rev. Antony Chackola was appointed as the administrator when Mar Timotheus went for his fourth foreign trip in 1927. At that time the senior priest and former Administrator the Rev. Poulose Konikara was suffering from influenza. Moreover, due to his bitter experiences on previous occasions, he was not willing to accept this responsibility. The sanction from the government for the newly started schools had not been obtained. The construction of the Metropolitan's Palace was not complete. The Rev. Anthony Chackola took up this responsibility with fear and trembling. He sent long letters to the Metropolitan. These letters reveal a lot of relevant information of the community at that time. As a sample, a letter written on February 1, 1928 is reproduced below.

May it please your grace;

Your Grace's letter dated, 29-12-27 received here, I feel very much about my fault of not putting the date in my letter.

Your Grace might have received my letter that the new receipts of the Co-operative Bank have been kept here.

The affairs of the church are not at all satisfactory. There is always dispute and confusion in the *Yogam*. Nothing important is being done by the *Yogam*.

May I inform your grace about some of the current news. Sister of Deacon N. I. Joseph (Younger sister of the wife of Poulose Kasisa) has been settled to be married to one of Roman Catholic. She will join the Roman Catholic Church. The son and daughter of (Veeranpully Varied) have also determined to go over to the Roman Catholic Church for the same purpose. The former is settled and the latter, I do not know, whether it is settled. Our people speak much of these incidents.

As demanded by Poulose Kasisa I have given about 225 Rupees for Eshai out of the church funds. I have been going to Pattikad for the last two weeks. Rs. 5000 mentioned in the partition deed of the Pallan's family is received and the accounts closed.

It was settled in the last *Yogam* that the small tiles of our Big Church Buildings should be replaced by ordinary tiles. From whom we should purchase has not yet been settled.

We have made ready Rs. 1000 for Syriac types, as advised by Your Grace. Before your grace's letter regarding the same received here, we got a *Kuri* from which we will get Rs. 750. The balance we can make ready soon.

I have no peace of mind and I hope your grace will return as soon as possible. I know that your grace feels worse but it is my duty to request. Again I hope your grace will be here before the coming Easter, and anxiously wait for your grace.

I am informed that the marriage of Rev. N. I. Inasu and Deacon N. I. Joseph are settled, and told me that the same may be allowed to be conducted in coming june. There is much discontent among the people about these marriages. As for Kasisa's marriage Your Grace have heard already. Deacon Joseph is going to marry the daughter of John Forester (died) of the C. M. S. Church, Trichur.

Please pray for me. After kissing your Grace's hands I beg to remain, Your Grace's most obedient son in Christ.

On January 23, 1928 when Mar Timotheus was still away on his fourth trip abroad the clergy and the trustees along with several other lay leaders sent a grievance petition to him requesting him to return to India. This petition printed in Malayalam reads as follows:

it is several months since your Grace left us. We all feel that your Grace's presence

here is inevitable for this small church of ours in Malabar. Moreover we fear that due to your Grace's long foreign tours our church is being deprived of the many progress that we could have got for our church. We have learnt that you have recently returned from Mosul to Bagdad and you intend to proceed to India or Europe.

This petition therefore requested Mar Timotheus to return immediately to India. This petition was signed by all the four priests he has ordained and two deacons (Out of the four deacons he ordained, Deacon Chacko was studying in America and Deacon P. V. Chakunny had joined Mar Thoma Syrian Church), four Trustees (Chakkappan, Inasu, Varied and Porinchunny) and 32 other prominent men of the community.

On February 8, 1928 Mar Timotheus wrote to the Rev. Antony Chackola, administrator of the Indian Church, to send Rs. 1000 towards the expenses of his return journey to India. After consulting the trustees, Rupees 1000 was sent through the Imperial Bank on February 28, 1928. The next day the Administrator wrote to Mar Timotheus offering to send more money if necessary. We read in that letter.

The quarrels and troubles arising from the people and clergy have become most unbearable. Last sunday some spoke ill of the clergy at the *yogam*. They say that the clergy do not discharge their duties out of mutual love, but try to get themselves married. The people show a high degree of discontentment toward the clergy. Now I am put between the two parties,

people on one side and the clergy on the other.

I thought that your grace would be here before Easter, now I doubt whether it is possible. I request your Grace, anyhow, to return as soon as possible, so that everything may be done without any danger.

I attended a Garden party at the Hill Palace last week.

Our Rev. N. I. Ignatius now wants to return the amount of Rs. 200 and odd, which, he says, he spent from his own pocket while he went to Bakuba with your grace. Some of Kaikars say that the amount may be returned, while the others say that the same may be decided on consulting with your grace after your grace's return. The Kasisa originates some trouble or other, every now and then, I do not know the reason why.

CHAPTER VII

THIRD DECADE

(1928—1938)

In June 1928, Mar Timotheus reached Trichur after his fourth foreign tour. He had completed twenty years since he had first landed in India. At the age of 50 he was much more mature than when he came in 1908. Now he returned to India in response to urgent requests of his congregation.

There were a lot more to be accomplished. His interest in Iraq was a closed chapter. He knew that Mar Shimun Patriarch with whom he had to differ would never welcome his presence in the Middle East anywhere, anymore. Mar Shimun also made clear that his regentship had been terminated.

Mar Timotheus decided to work fully for the Indian Church which had taken care of him for two decades and had met the expenses of his four foreign trips. He turned his attention to the establishment of schools. He made use of some of his clergy to teach in the schools. One purpose of these schools was also to provide job for the young educated men of this community who were not getting jobs under the government. Mar Timotheus had to write to the

Dewan several times to give a clerical job to a member of our church. Some educated men of the community left the Church in order to obtain jobs.

In January 1929 several members of the Church submitted a memorandum to Mar Timotheus requesting his urgent attention to the various issues of the church. This memorandum invited the interference of the Metropolitan in several matters such as the opening of the Seminary, completion of the churches, appointing vicars for Big Church and St. John the Baptist church as it had been already done in the case of the church at Pattikad. It also requested the Metropolitan to bring back the three deacons serving outside and to prevent further defections of the *clergy* including the Rev. N. I. Ignatius who had already announced his intention to quit our church.

It further states that the construction of the church at Paravattani was started years ago. But it did not proceed beyond the foundation level. The building constructed at Kallur has not yet been made as a church. The building at Cheroor also was not completed. The Mar Aprem school at Nadathra could be raised as a church without much expense, since sanction had already been obtained.

Among the schools, the building at East Fort Gate was not recognised yet. The reason for the delay for the recognition was said to be the lack of a proper building. What had been done so far was incomplete and had become a laughing stock of the people who called it a cattle shed.

The Metropolitan was asked to interfere in the matter of the clergy. The seventh paragraph of the memorandum should be an eye opener to the clergy of the church who have come for the service of God.

It is clear from their behaviour that there is no harmony among our present clergy. It is a matter of great grief that these persons who should be examples for serving the people, happen to behave without love among themselves. We know that your grace has already attempted for this several times. Still the lack of love persists. Hence it is necessary to examine clearly and discover the reasons for this and settle it for ever for the sake of the progress of our church.

This memorandum made its impact on most of the issues mentioned except, ofcourse, the perennial problem of the clergy of the Big Church. The church buildings were completed, the School was recognised, the Seminary was started with a new batch of five deacons under a foreign Syriac teacher. Still the people felt something was wrong somewhere for which no single individual could be blamed.

The Education Department was not sympathetic to the demands of the Chaldean Syrian Church with regard to the schools. So Mar Timotheus sent a petition to the Dewan of Cochin State. The following extracts from that petition dated July 8, 1929 speak of this predicament.

We had schools of our own; but when we were fighting for our very existence in the church these schools ceased to exist, when the Receiver was in charge and therefore as soon as we triumphantly came out of the ruinous litigation, we began to re-open our schools and we have now five

schools conducted by the church. We are however sorry to note that the encouragement and sympathetic treatment uniformly shown to our forefathers by the Durbar and not shown to us now. Weakened by continued desertion, and hemmed in by overwhelmingly powerful enemies, the just support from the Government has been never more necessary than now.

One of our newly reopened schools, the vernacular primary school at East Fort Gate, was opened three years ago and is still running in full strength. It has not affected any of the many existing schools in the neighbourhood and yet, the department refused even to recognise our school and the church has been defraying the expenses of paying the teachers etc. A new building at a cost of more than Rs. 4,000 has been erected in the premises of our St. John's Church and we have again applied for recognition and grant-in-aid. I pray that these applications may be favourably disposed of. It is our intention to open year by year a new class in the English school as convenience permits so as to aiming it to the High school standard. With this intention we have this year opened form 1. but it appears that our rival communities are making all sorts of representations to the Department and consequently we are receiving scant encouragement therefrom.

Having regard to these circumstances, I beg to request you that 1. the East Fort

Gate School may be recognised and grant-in-aid sanctioned. 2. the recent order forbidding the admission of girls in the English school be cancelled and 3. Sanction be given to open a new class each year in the English school so as to raise it to the High school standard.

One unfortunate problem of this decade was his relationship with the clergy. When he returned in 1928, Deacon Chacko was still continuing his studies in America. Deacon P. V. Chakkunny had left Trichur and joined the Mar Thoma Syrian Church, because he felt sad that Mar Timotheus, while leaving for the fourth trip in 1927, did not visit him who was sick at that time.

Bishop Moore, the Anglican Bishop of Kottayam, was a great friend of Mar Timotheus. Anglican missionaries at Trichur and Kottayam had taken a keen interest in the welfare of Mar Timotheus even prior to his arrival in India. This friendship had been strengthened with frequent visits, which the successive bishops of Kottayam and Mar Timotheus had. Bishop Moore indeed kept up his contact with Mar Timotheus, like his predecessor, Bishop Gill.

An unfortunate incident happened in 1929 when the Rev. N. I. Ignatius decided to join the Anglican church on the issue of his marriage to a member of that church. Bishop Moore due to his close friendship with Mar Timotheus decided to write to Mar Timotheus about this.

A difficult case has just arisen, which is the occasion of my letter. One of Your Grace's priests, Fr. N. I. Ignatius, called

on me here a few days ago, stating that he had resigned his membership in the Chaldean Church and asking to be admitted to membership and ministry in the Anglican Church. You ofcourse know all the particulars.

My first endeavour as you may sure, was to persuade him to return to Trichur and become reconciled with your grace, for whom I perceived that he has much personal esteem and affection, the fruit of an association of many years' standing. I reminded him of St. Paul's teaching that every man should abide in that calling where in he was called and that voluntarily to sever the tie between oneself and one's mother church was a step which could not ordinarily be justified in God's sight.

I did not find him open to any appeal of this kind.....I can imagine that the defection of such a man would be a serious loss to the church, and I desire to express my deep sympathy with you in the troubles and critical times through which you have to guide the church, proved on the one hand by the continual efforts of the church of Rome to draw away the members of your church, and on the other by the internal dissensions which arise from time to time in every church to threaten its unity. At such a time, a defection of this kind seems specially deplorable. As the relations between our two churches and their authorities have always been most friendly we

should not be willing to admit Fr. Ignatius to the membership or ministry of our church against the wishes of your Grace. Even apart from this question, your consent, there are other difficulties in the way of according to his request. But the initial question is your approval and I write this to ascertain this point before going further.

Bishop Moore did not get the approval of Mar Timotheus for the defection of this priest whom Mar Timotheus had loved much and taken with him to Iraq in his two trips in 1919 and in 1920. As it was his duty to reply Bishop Moore, he wrote a reply on February 11, and probably did not send it as we find another letter dated February 15, which he must have written after his sorrow had subsided a little. In his letter of February 11 Mar Timotheus wrote;

As regarding Kashisha (Priest) N. I. Ignatius of whom you write so kind and much, I am most hearty thankful to you, for your divine advices you have given to him, but feel most sorry that they have been fruitless with my own many ones to that hardness of heart, result of self sufficiency and self interest.

As concerning "That he has much *personal* esteem and affection" for me which you note, indeed I do not know in what manner can I adjoin it with the streams of my tears mixed with my poor divine advices to that beloved soul? Oh, dear brother, I wish that your lordship, and your missionaries which you mention about, had a little

of mine experiences and knowledge about these people.

.....

Therefore be pleased and good enough as to advice him again, to give up his not very wise and faithful unchurchly ways, and be as a child, according to the advice given by our Lord and God Christ, and come back to his own old and greatly needed mother church, which his father in God and in the church is quite ready to receive him.

.....

For this action of yours I shall always be most thankful, for your good wishes towards this old and needy church, suffering at the hands of her own unfaithful sons.

After four days he wrote another reply much carefully worded, As this letter reflects the mental agony of the Metropolitan at the leaving of one of his young and energetic priests, it is reproduced below fully.

As you can very well understand, the subject of your letter is so very bitterly painful that I even thought of not sending a reply, but on second thought it occurred to me that it would be quite rude on my part not to write a reply.

Is it not a pity that my beloved Kasisa Ignatius should desert me and the Church for which he became a minister, and seek admission elsewhere! I wish with all my heart that you would try to put yourself

in my place and realise the extreme tragedy of the whole thing. Indeed I thank you for your kind sympathy. I cannot but say that in my opinion his action is an unpardonable sin and I would indeed feel your debtor if you can persuade him to turn back. I cannot bear to think of him as working in any other community except his own for which he was called to the ministry and as such I can never give my assent to his defection for his acceptance into the anglican church.

I am glad that you reffered this matter to me. It was with burning tears from the bottom of my heart that I wrote a short letter in syriac to the kasisa (Priest) which I hope he has still in his possession. That is the only reply that I can give in this matter. May God turn his heart and enlighten his eyes to see more clearly what he is really doing.

On March 12, 1929 Bishop Moore wrote to Mar Timotheus regarding Father Ignatius.

I learn that in the meanwhile he has visited Trichur and had an interview with some of his old friends in the Chaldean Church and also with your Grace. He has also received a letter from your Grace inviting him warmly and affectionately to return to his former allegiance.

He has been staying in Kottayam all this time with the Principal of our Theological School, but I had no opportunity of meeting

him till yesterday. From what I have heard from others and also from his own lips I find that he regards his separation from his own church as a matter of conscience and irrevocable. I can assure you that this is a matter of much regret to me. But I fear that the fact is so and that further persuasion is useless.

Bishop Moore expresses also his perplexity regarding the method of accepting him to the Anglican church. He sought the advice of Bishop Westcott, Anglican Metropolitan in Calcutta. He too agreed that the proposed transference of membership is much to be deprecated''. Nevertheless, they could not deny his defection, as the priest stated it to be on the ground of conscience. Bishop Westcott quoted a paragraph from the rules governing the comity between missions and churches agreed upon by the representatives of many missions and churches in Calcutta some years ago.

That no agent or ex-agent of one Mission should be employed by another Mission without full preliminary consultation with the Mission with which the agent is or was formerly connected. Consultation ought to include such matters as the personal character of the agent, and the question whether he is under any obligation to the Mission with which he has been connected. In cases where such obligation is financial, as, for instance, in the case of an agent who obtained his education on the definite understanding that he would serve

the Mission for a certain time, arrangements should be made in the event of a transfer taking place for a discharge of the obligation as may be mutually agreed upon.

In the light of this rule, Bishop Moore stated that he could not reject Father Ignatius' application. While admitting that it was a step he was most reluctant to take in view of the friendly relationship between the two churches. He justifies his stand saying that "I do not see how I can positively repel him". He also requested Mar Timotheus to let him know his views on it.

Mar Timotheus did not conceal his righteous indignation at this decision of Bishop Moore to accept Father Ignatius. He replied on March 16, expressing in unequivocal terms, his disapproval of this action.

Your letter of the 12th instant. I am surprised to hear that Kasisa Ignatius 'regards his separation from his mother church a matter of conscience and irrevocable'. I dare say I am in a position to know something about *that matter of conscience*. To put it bluntly, would he have sought admission into the Anglican Church but for the obvious fact that the girl he wishes to marry belongs there? I can positively say *no*. In that case, the sacred garb *matter of conscience* reveals a very poor inside if one is willing to look in. Believe me, my dear Bishop, he would not have left me but for this question of marriage. The match too, it is not that I was personally against it; but our people here are

loud in their clamours and vehement in their objections, and would even go so far as to desert the church in vast numbers. Would his conscience allow him to sacrifice the flock or should he give up his sweetheart? Please consider calmly and pass judgment. In the light of these things, I venture to say that the *matter of conscience* assumes another hue altogether. I know very well that he is very obstinate; but it is indeed sad that you find that 'further persuasion is useless'

I do not see how the rule quoted by H. G. the Metropolitan can apply in this case.

You know that I have but a few hands to go on with my work. The local Roman Catholics are trying their utmost to devour us piece meal and wholesale by every means at their command. At this juncture, that I should be deprived of a priest, I myself trained and ordained, and that he should become a clergyman in the Anglican Church which entertains sisterly feelings to our church, and that too for a matter of conscience as indicated above, all this is, to say the least, pathetic in the extreme.

You ask me "am I not bound to receive him?" May I ask in reply: "will you be justified in receiving him in the light of the above?" Don't you believe that I also am labouring in the Lord's Vineyard? Why

then should I be deprived of my hand? How can he ever be justified in deserting his own mother for whose sake he entered the ministry and how can you be justified if you receive him? Kindly excuse me if I appear a bit warm.

The way he left his mother! He was the secretary of an association commonly known as the 'Seminary Fund'. The collections, the accounts, the papers etc., were all in his charge. He had not the goodness to resign and hand over these things to some one else before he left. Should he not have done so? Was it proper simply to desert and run away? Would not common propriety require that he gets himself relieved from all such entanglements if the desertion was caused by a matter of conscience as is now being so strongly alleged? How is his conduct in this to be justified?

No. My Dear Bishop Moore, I know exactly where the shoe pinches and therefore I say that you will not be justified in extending a helping hand to him as if he were being coerced here and sought relief from you. The best thing that he should do, and that you should advise him to do is to retrace his steps and come back to the loving arms of his beloved mother weeping and waiting for him. I tell you that I am here ready to forget the past and receive him as before, a beloved and dutiful son. Thanking you for the troubles you have taken in this matter.

This strongly worded letter made Bishop Moore to think twice before he could act on this issue. Father Ignatius sent a registered letter to Mar 'imothaus on March 26. He sent a reminder to it on April 7, as per the advice of Bishop Moore. Mar Timotheus wrote to Bishop Moore on April 27 to which Bishop replied from Kodaikanal on May 3.

Your letter of April 27 was forwarded to me up here. Immediately after I returned to Kottayam after my interview with you at Trichur, I asked Ignatius Kasisha to re-visit Trichur and seek another opportunity of reconciling himself with you and his Church. He therefore wrote to you, offering to come. The conditions which he added and which you find so impossible were not intended as an ultimatum, but only as an indication of the difficulties which he wanted cleared and as a basis of discussion at his expected interview with you. I hoped that in personal discussion you would either convince him of the unreasonableness of these demands, so far as they were impossible, or would be able to offer some compromise which would satisfy him and enable him to withdraw his resignation.

In spite of all the correspondence, Bishop Moore accepted Fr. Ignatius and at present he is a retired priest of the Church of South India.

This unhappy affair did not spoil the cordial relationship between the two heads of churches. After the Assyrian massacre of 1933, Mar Timotheus wrote to Bishop Moore in Kottayam regarding this tragedy so

that he may also be possible to put pressure on the British Government through the Archbishop of Canterbury. In a letter dated October 9, 1933, Bishop Moore of Kottayam blamed the "failure of the League of Nations to foresee the consequences of its refusal to include the Assyrian home lands of Hakkari within the territory of Iraq in 1925."

According to this British Bishop, another failure was that of the British Government itself, which apparently underestimated the danger to a Christian people being left in the midst of a Muslim State, without definite pledges for their security. The Bishop points his finger to a very pertinent truth which is true not only in this particular incident, but also in many other cases.

It is impossible to arrive at the exact truth with regard to the recent events in Iraq. The newspapers give the "Official" facts supplied to the Foreign office by Iraq officials. We shall never know the truth until an Independent person visits the Assyrians themselves and collects his own facts—if he is allowed by the Iraq Government to do so.

The Bishop concludes that sympathetic letter with the following assurance.

Your Grace may rest assured that the Archbishop of Canterbury has championed the cause of the Assyrians from the first, in all possible ways and is still doing everything that can possibly and rightly be done on their behalf.

At the time of the notorious massacre of the Assyrians at Simel¹ in 1933 eyewitnesses state that Mar Abimalek Timotheus wept like a child when the news reached him. He sent a telegram to the League of Nations on behalf of his Assyrian brethren.

Mar Timotheus was not very friendly with the Mar Thoma Syrian Church of Malabar. Some of his people in Trichur had left their church and had formed the Mar Thoma Syrian congregation at Trichur. He had objected the relatives of these Mar Thoma Church members from attending wedding receptions and such other social occasions in the houses of the relatives.

Deacon Chakkunny left the church in 1927 soon after Mar Timotheus had left Trichur for his Mesopotamian journey. On June 21, 1929 the authorities of the Mar Thoma Church wrote a letter to Mar Timotheus concerning Deacon Chakkunny. The reply given by Mar Timotheus dated June 25, 1929 reveals how much he detested the defection of the deacon as well as the church which attracted several of his families.

¹ Simel is in northern Iraq. The Assyrians who had crossed the border to Syria were asked to return to Iraq unarmed. They were murdered when they returned to Iraq. This is known as the second Assyrian Tragedy after the First World War. It is difficult to assess the actual issues involved in this tragedy. Eshai Shimun was blamed for this and he was immediately exiled to Cyprus by the consent of the British. In 1932 the British had given up mandate over Iraq. A tragedy of this nature had been feared if the Arab came to power. Many Assyrians blame Eshai Shimun for his stubborn stand and claim of temporal powers. Strangely enough, in 1970, Al Beker, the President of Iraq terminated the 37 year old exile of Eshai Shimun and blamed the imperialist regime of 1933 for the tragedy of the Assyrians.

To

The Secretary.
S. C. Seminary, Tiruvalla,

Sir,

Your letter of the 21st instant. There was one Deacon Chakkunny in our church and I heard in Bombay on my way to Mesopotamia that he disappeared. If the person you mention is he himself. it is not clear why he was allowed certain say, to undergo tuition in your seminary, who requested you to do so, on with whose permission it was done.

Your letter does not specify why the information is asked for so that I do not think it necessary to give a reply. I can however make a surmise about it: but then where is the necessity for such informing. why not let the history repeat itself? Why not jump from bottom to top at a single bound without counting the steps between?

The Secretary of Mar Thoma Syrian Church wrote to Mar Timotheus explaining that he had informed the Administrator of the church in Trichur when they decided to admit Deacon Chakunny in 1927. He stated further that the authorities of their church were planning to ordain Deacon Chakunny as a priest as he had successfully completed two years of study in their seminary. That concluded the correspondence. In 1939 this priest returned to his mother church. Mar Timotheus accepted him but only after a re-ordination as he

did not recognize the ordination of the Mar Thoma Syrian Church.¹

In 1929, Deacon P. L. Francis. B. A, decided to go for further studies. Since Mar Timotheus was not in a mood to send clergy for theological studies in the protestant seminaries, Deacon Francis joined the Serampore College, with a letter from a priest of the Church, without the knowledge of Mar Timotheus. He immediately wrote to the Serampore College questioning the procedure. Dr. George Howells, the principal of the College in his reply dated July 15, 1929, admitted that Mar Timotheus ought to have been consulted. He also stated "I may assure you that in future we shall refer any such applications from members of your church to you for your advice and opinion." Such a consultation was not necessary as Mar Timotheus did not send anybody to Serampore. The Principal had expressed a hope that Deacon Francis "Will be allowed to continue his course here

1. A printed invitation was sent to Mar Timotheus in 1939 to attend the consecration of two Mar Thoma Bishops (The present Metropolitan and the late Mathews Mar Athanasious Episcopa) Mar Timotheus did not care to attend the function.

In 1944 one of the two new bishops, Juhanon Mar Timotheus (Present Juhanon Mar Thoma Metropolitan) wrote a letter to Mar Abimalek Timotheus forwarding a letter received by him from North India which was meant for Mar Abimalek Timotheus. This forwarding letter was addressed to Ougen Mar Timotheus instead of Mar Abimalek Timotheus. Ougen Mar Timotheus (present Catholicos of the Orthodox Syrian church) was the Metropolitan of the orthodox syrian church) Since the Mar Thoma Bisop had mentioned that this letter was for Ougen Mar Timotheus, Chaldean Bishop of Trichur, it reached Abimalek Mar Timotheus. This was not a mere mistake on the envelope, because, the mistake had been repeated in the letter as well as on the envelope, in the hand writing of the bishop himself. This goes to prove that the contact between these two churches was practically nil. It has changed considerably after the death of Mar Timotheus.

with your approval and that you will find him loyal and acceptable worker in the church after his training here." That wish too was not realised. The Metropolitan replied on July 27, that he was disappointed in not getting "a direct reply to my simple request" who gave a certificate for the deacon. Although he could guess who must have recommended Deacon Francis, he insisted that the Principal should divulge his office secret which the British Principal diplomatically avoided in order to avert any difficulty for the priest. Bishop Pakenham Walsh, a personal friend of Mar Timotheus, who was teaching at the Bishop's College, Calcutta as well as at Serampore, tried to mediate. But Mar Timotheus did not yield. While Deacon Francis was at Trichur for his Puja holidays, Mar Timotheus persuaded him to forget about Serampore and the B. D. degree promising that the Metropolitan himself would teach him all theology and the Bible he wanted to study.

In 1929 Mar Timotheus decided to train a new batch of clergy. He brought Deacon Geevarghese Benjamin of Ashita tribe from Mosul who was a good scholar in old liturgical Syriac language. He taught five deacons, (Deacons P. D. Francis, A. T. Joseph, E. L. Varghese, P. T. John and M. O. Varghese till he left India in 1933. He was the only Syriac Malpan who came from the Middle East during the 37 year administration of Mar Timotheus. It was expensive to bring Syriac teachers from the Middle East for a small denomination such as the Church at Trichur. After the return of Deacon Geevarghese Benjamin from India there was no organized seminary. Nevertheless, the five Deacons who were fortunate to study under this Syriac scholar for four a half

years did acquire more knowledge in Syriac than most of the other clergy who were ordained before or after them.

In this third decade, these five deacons helped to save the church from the shortage of the deacons. Still it was not enough. With six priests and five deacons, Mar Timotheus managed to conduct Services in nine churches: Big Church, Mar Yohannan Mamdhana; Mar Thoma Sreeha, Pattikad; Mar Kuriakose, Kallur; Mar Addai Sreeha, Paravattani, Mar Geevargese, Cheroor, Mar Esthapanose Church, Nellangara, Mar Apream church, Nellikunnu and at Tirur. Due to this shortage of clergy, some people felt that we should bring back both Deacon Chakunny, who was serving the Mar Thoma Syrian Church as a priest and Deacon Chacko, who was in America.

When Lord Irwin, the British Viceroy in India, was visiting South India, Mar Timotheus made an appointment to meet him on December 6, 1929 at Kottayam. He went and stayed at a Bungalow in Kottayam belonging to a nephew of Mr. Ittyerah Chandy¹ who had made the necessary arrangements for bringing Mar Timotheus to India, in 1908. At the appointed time, however, the car gave trouble and he had to walk two miles in the hot sun to get a Rickshaw. Although late for the appointment, he was given an interview. He submitted to Lord Irwin a fairly large statement giving a short sketch about our church in India. Towards the end of this statement he writes:

I am the Metropolitan of that small group of Christians proud in the glorious past of my church in Malabar as also elsewhere

1. Bishop M. M. John of Kottayam is a nephew of Mr. Ittyerah Chandy

(as this book --Nestorian Missionary Enterprise written by a disinterested outsider amply proves) and looking forward and again to see the glory of Israel shine forth with redoubled brightness and glory.

Mar Timotheus was very optimistic when he wrote the final paragraph:

If truth is *mightier* than *force* the Roman yoke forcibly *fixed* on the necks of the unwilling and enfeebled Syrian Christians must and will be removed and they will all return to the bosom of their loving and fond mother—mis-called Nestorian—where alone the warring factions of the several Syrian denominations can find ultimate peace and tranquility—just like the jews whose peace and prosperity depend upon their collecting in and round Zion--and prepare to meet the Lord on His return,

About that interview Mar Timotheus wrote a letter to Lord Irwin on the same date

My dear Lord Irwin,

Notwithstanding the unhappy trouble with my car and the more than two miles' walk in the hot sun to get even a rickshaw, it was indeed fortunate that I could have the interview with your Excellency this afternoon and I feel really glad that I had that occasion to pay my humble respects to your Excellency in person. I am also glad that that small book was so kindly accepted.

Herewith I am sending you the short sketch I had prepared but could not get

ready in time to be given in person along with the book. I send it in fulfilment of my promise. Seeing that your Excellency is so much interested in the history and present condition of our Nestorian Church; I hope to send your Excellency another narrative containing more historical facts about the same subject as soon as I reach Trichur back. I hope your Excellency will find time to go through these so as to get an idea of this very interesting branch of Xian church in Malabar.

With sincere thanks for all the kindness and sympathy extended towards me and craving pardon for the liberty I take, I beg to remain, H. E. Lord Irwin.

Yours sincerely.

On December 11, he wrote again to Lord Irwin from Trichur when he sent the historical survey.

In continuation of my letter dated 6th from Kottayam, I write to inform your Excellency that I do herewith send you the historical survey, I had promised to send. The short sketch I have already sent was prepared in a hurry and was too unsatisfactory and therefore it was that I dared promise to send this. I shall be happy to know that this has reached your Excellency's hands safely.

May God bless and guide your Excellency in ruling this vast country of India for the good of the people and the glory of God

whose image we all are is the pleasant prayer of your most sincere servant.

During the same month Mar Timotheus sent the following telegram to Delhi, when he heard about the escape of Lord Irwin.

HEARTY CONGRATULATIONS ON ESCAPE FROM SUCH IMMINENT DANGER THE LORD KNOWETH HOW TO DELIVER SUCH AS FEAR HIM FROM ALL CALAMITIES.

MAY HE KEEP YOU BOTH IN GOING OUT AND COMING IN FROM THIS TIME FORTH AND EVER MORE

—MAR TIMOTHEUS METROPOLITAN.

After his studies in New York, where he obtained his M. A. and Ph. D. degrees from the Columbia University, Deacon C. J. Chacko returned to Trichur in 1932. He was accompanied by his American wife, Dorothy, a medical doctor. Some clergy and laity interested to bring him to the church began to mediate between the Metropolitan and the deacon. It was more than seven years since they had separated in America. An immediate reconciliation was not easy. But Dr. Mrs. Dorothy Chacko was determined that her husband should reconcile with the Metropolitan. She was prepared for a complete surrender without any terms and conditions. After negotiations for a fortnight Deacon Chacko wrote to the Metropolitan to allow an interview for him and his wife.

May it please Your Grace,

It is almost two weeks since my arrival here in Trichur. I have been wanting to have the privilege of coming to Your Grace

upon your Grace's permission for the purpose of requesting Your Grace's pardon for all that has happened between Your Grace and myself during our foreign sojourn. I am quite sorry for the past and wish to apologise. Therefore I request your grace that your grace be pleased to grant an interview to both myself and my wife at your grace's convenience.

The reply came promptly the next day. It was a well known fact among the people that Mar Timotheus would forgive only if the other party totally surrendered.

Dr. Chacko,

Your letter of yesterday's date received. I don't find any necessity for your wife to accompany you just now. If you are willing to come alone, we are ready here, waiting for more than an hour and a half.

Deacon Chacko reconciled with the Metropolitan. But the lay leaders of the church did not feel that they could use Deacon Chacko at Trichur with a reasonable remuneration. Hence, he went to teach in Lahore, at Foreman Christian College. Still Deacon and Dorothy Chacko, wanted to serve the church at Trichur.

In December 1932 the Chaldean Syrians at Trichur celebrated the silver Jubilee of the episcopal consecration of Mar Timotheus. Not only the clergy and the laity of the church but also the Manager, teachers and students of the Chaldean Syrian Church Schools arranged various celebrations to mark the

occasion. The assurance of a support and cooperation from the people at Trichur cheered him up a little bit. After his various disappointments mentioned in the foregone pages of this biography this was an occasion for him to know that a large number of his congregation appreciated his service to them. This provided an incentive for him to attempt greater things for the Chaldean Syrian Church in India,

Both Deacon and Dorothy Chacko kept up personal love for and devotion to Mar Timotheus even after they had gone to Lahore. Dr. Dorothy, although coming from a protestant Church, at once fell in love with their church at Trichur. Her devotion to church and faith in God, along with personal Christian virtues, made her to mobilise the women of our church in India, first as a clergy wives' fellowship and later as a women's society of our church, called *Mahila Samajam* of which she is the founder president.

She is a perfect example of a good Christian mother. The words she wrote to Mar Timotheus regarding her first born, after forty days of his birth, are worth recording as an inspiration for Christian parents. It may not be advisable to force our children for Christian service. But encouragement and desire should be there for parents to see their children in the right path. She writes on March 14, 1933;

We do as wonder what God's plan for his life is. From the very beginning we have prayed that he might be used of God as, He should choose. All children are of course gifts from God entrusted to their parents to be trained for His service, but

first born sons, as we are told, are especially dedicated for His ministry. May God help us to bring him up for His work!

It will be a very happy moment for us when we can lay this "first fruit" in your Grace's arms for your Grace's blessing and dedication. May we ask Your Grace's prayers for him, and for us.

If our readers can have a change to mundane matters for a moment to read two paragraphs from the same letter, we can understand how a doctor describes a newly born baby, her first son.

Our heavenly Father surely has richly blessed us in this gift of a little son. He is just as precious as heart could wish. If only Your Grace could see him now as a tiny baby as your Grace wished, he is very playful and sweet. He has learned to smile now and when he is awake he often laughs and smiles at us. He is a very well-behaved child, I have succeeded in training him to sleep all right, that is, from 10 p, m. to about 6 a, m.

He is very active, and is always waving his hands around and kicking his feet. Of course he can't control his motions yet, so he often hits himself in the face or scratches his cheek. He eats very well, and today he weighed 8 lbs, 7oz. again of 1 lb 4oz. over his birth weight.

In appearance he is much like my husband--exactly the same shape of head and even his hair grows far back on his

head! His mouth and chin he has inherited from me. He has brown eyes and a faintly brown skin. We took some pictures two weeks ago, but since he cried the whole times, we are waiting to take some more which we hope will be more characteristic of him. Probably we'll take them at the end of the month when his "Uncle John" will be here for a few days on a visit. We will surely send copies to your Grace, as a promise of seeing this little Nestorian apple in person soon.

At the same time Deacon Chacko also wrote a letter to Mar Timotheus. Some of his comments regarding the church situation in Trichur are worth recording because some of them are true even after 42 years. In his letter dated 19 March 1933 Deacon Chacko writes:

Now let me say a word about our church in Malabar. Financially, perhaps, we are not yet wholly ruined by the courtesy of the several Receivers and the machination of the erstwhile Independents who have preferred Roman dependence. But as a church we are failing. We lack cohesion and co-operation among the members of the clergy as far as I can see. I may be wrong, I hope I am wrong, but this remark seems to hold well

Secondly our clergy is not sufficiently trained doctrinally or from the stand point of an education without which the growing demands of the community cannot be met.

Thirdly, we are not attempting any great constructive work; we have not completed a single high school. Fourthly, we are an isolated group; not a happy isolation at that. The Roman Catholics would like to have our church cease to exist. we would not have anything to do with them, or the Jacobites and the Marthomites. We all look upon each other with respective brotherly consideration of heresy and schism. The Jacobites must curse Nestorians and the Nestorians, Cyril, and all out of mutual admiration and good will ! Well, somebody, or some must try to get out of these doctrinal courtesies. We must, it seems to me, bluntly break out isolation and see, if nobody else may work to see, that we can come into real co-operation with first our Jacobite fellow-men and then with the Morthomites."

Not only Deacon Chacko but his wife Dorothy also wrote to Mar Timotheus and expressed their willingness to be useful to the church of the East in India. In a letter dated October 21, 1933 she wrote to Mar Timotheus:

We do so wish we could come to talk over matters with your Grace in person instead of having to write about these; but we trust that with writing and with our constant prayers of our Heavenly Father's guidance, all things will be decided according to His good plan and will.

Several times this summer we indicated to Your Grace that if God wished us to

serve our church in Malabar directly, we would be eager to come. Our hearts are really there in Trichur with your Grace and our church. Somehow we have felt that God so called us back. He brought about the reconciliation with Your Grace last summer. He has blessed our relationship with your Grace and with the church. because He has some work He wants us to do there.

My husband has already mentioned to Your Grace the conditions under which we could work. Your Grace, we realise that all who serve the church should be willing to make sacrifice, and we are ready to make them. Unfortunately from the financial point of view there are few persons depending solely on any husband's earnings of whom four are lying to educate. How much I can contribute as an earning member remains to be seen and as Your Grace knows my health has not been too good.

Further, if most of my effort has to be turned to helping support the family the less time and energy will there be for the work I am more eager to do, to help the women and children of our community under Your Grace's directions.

I release all this simply because it may seem that we are asking for superior positions and remuneration. We are asking only for what seems to us necessary for effective work. But God has His plans

and His ways of doing things, and we trust it all to Him,

As Your Grace knows, twice this summer I addressed meetings of the C. M. S. ladies at their request. Later a lady of our community asked one of our friends. "Why does she do so much for the C, M, S. women and nothing for ours?" Because nobody indicated that they wanted anything done for our women, Nobody asked me—and how could I go around up a meeting I say "Come, hear *me* speak?" Your Grace I am eager to do all I can do for the women of our community, medically, spiritually in any and every way that Your Grace may desire to the last ounce of my ability in God's goodness; and my husband is, equally anxious to serve Your Grace and our church, only how can we come if we are not asked?

We do feel the time has come from every point of view for us to get into the work which God has planned as our life work.

In a letter dated November 1933 Deacon Chacko writes:

Meanwhile, your Grace, I hope your Grace is giving some real thought and prayer about the kind of work which I may have to do after 1934. I hate to disturb Your Grace on this point, but if the college authorities ask me to continue here after my 2 year term--and probably I may know of this soon—then I may be bound to give

some definite reply to them. So in order to make matters easy for everybody concerned, I hope Your Grace will give me some word as early as possible. If our Church cannot use me under satisfactory circumstances, and if our College may not require my services after the second year, then may I just say, I may require more than one year to locate another job? So please write,

On June 1, 1934 Deacon Chacko wrote to Mar Timotheus from Lahore reminding that on June 4, fourteen years ago on the "Friday of gold" he had been ordained. He took that opportunity to remind Mar Timotheus that all the four deacons he had ordained on that day were not serving the church—One in the C. M. S., one in the Marthoma Church, one at home and the other at Lahore.

I wonder why our Heavenly Father works with us in this way. But I think, I feel, and I have felt it long, that a day is coming when He who, I trust, had called us, will make us stand on and before His Holy Altar, sing the same oblations. He has a purpose in scattering us and we must have a vision of our work and privilege. May God in his overflowing pitifulness have mercy upon us, and may He guide us all for His glory through His Church and for ever:

In the letter, Deacon Chacko reiterated his willingness to do full time service to the church in Trichur under certain conditions.

My only request is once more the same old one. I wish to assert, and assure to your Grace, that I do yearn for the day when, free from the encumbering temporalities, I may fully and wholly devote the entire working days of my life, to serve that church, to serve which your Grace's benign hands ordained me. There is no hesitation in repeating this confession of mine. But there are conditions—arising because of and from our humanity and its involved responsibilities. I need not refer to them. Your Grace knows them as well as I do. and the paltry sum I have asked per month is really the lowest I can think of. Even then, if Dorothy's medical endeavour does not turn out in a happy way and well, Your Grace may rest assured, the monthly amount I request will be very very insufficient—This is my position. To accept it and come to service, is to me a great sacrifice.

After expressing the gladness at the creditable results of his teaching career, Mar Timotheus replied on June 11, 1934.

But you must always remember that your work and services are due to the poor church here. It is gratifying to note that you remember that. In your letter you refer to the question of your pay and work here. Can you not better have a face discussion about all that with our people also when you come here next month.

In his letter dated November 17, 1935 Deacon Chacko expresses his happiness in having been asked to lecture twice a week to the students preparing for the I. C. S. examination as well as for the Punjab provincial Service. In this letter he again mentions about his willingness to serve the Church at Trichur.

We certainly wish, especially my wife and myself, to put our active participation and services in our church. But it looks as if it cannot be done unless your grace wants us definitely in Trichur. With regard to the conditions of my services to the Church, these I leave to your grace, whatever the conditions which your grace may lay down, I will ever be prepared to consider them. And in considering them I will have the most hearty co-operation of my wife.

In 1936 when Deacon Chacko was made a permanent Professor of political Science at Forman Christian College, Lahore, he wrote again about his desire to be a full time servant of the church at Trichur. In a letter dated September 28, 1936 he wrote:

I write these details only to bring to your Grace's notice and for your Grace's consideration that my services to the church are still open under reasonable circumstances. I know, perhaps, too well, that the church in Malabar does not require my services. It has got along without them and may easily continue to do so in the future; but I think it is a sad reflection on all concerned that one of its deacons, whatever his sins of omission and commission

should be kept outside the services of that church in spite of his willingness to serve. I can well understand at least some of the factors that are in the way. Of course no special purpose may perhaps be served by referring to them all over again, especially at a time when Your Grace is having a little well-earned rest. I wish such factors did not at all exist, but it takes two to quarrel and they both to come to terms, so the less said about the past the better at least for the time being. But I do want to emphasize that my services to the church are still open under reasonable circumstances. In repeating this sentence I want to make it very plain to Your Grace that my repetition is an effort to get into the direct services of the church, but not to create any troubles whatsoever.

On the occasion of the 60th birthday celebrations of Mar Timotheus Deacon Chacko wrote on September 27, 1937 to Mar Timotheus. The first part of the letter is omitted. The latter part is quoted below. Although very lengthy it gives insights to the musings of a deacon who knew Mar Timotheus very well. His assessment of the contributions of Mar Timotheus to the Chaldean Syrian Church in India helps us to understand the personality of Mar Timotheus.

We hope and continuously pray that Your Grace's noble efforts in completing the church of St. Ephrem at Nadathara; the remodelling of our Big Church in true Nestorian style, the printing of our Syriac

manuscripts such as the Hudra, the Kashkol etc; the preparing of the six young men for the ministry in the church and the two or three deacons to *Kashishootha*; and the active plans for the true beginning of a genuine Nestorian Seminary; as well as the conversion of the tile factory into a shareholding corporation and the very necessary auditing of the church accounts and placing them on a basis where they transcend unnecessary and uncharitable, but nevertheless, true criticism of several people in our community—all these efforts we hope and pray would be crowned with God's blessing: so that this year of Your Grace's *Shastipoorthi* may be a year of great progress in our church and for our community. No doubt our community is a poor community, poor in several senses, and yet we are a rich community, Your Grace: for we have Your Grace as our beloved Metropolitan and leader; and however disobedient we may from time to time appear to be, how insincere in our christian life, yet in our devotion to our church as it speaks through Your Grace, there is no iota of insincerity or hypocrisy. We always pray that Your Grace may always lead us and lead us on. We know that there are terrible difficulties or inconveniences in leading us. We profess a lot; practise little. Such a group must be an awful and terrible group to lead; and yet Your Grace, did not our Heavenly Father, All-Knowing and Almighty

choose Your Grace as the good Shepherd of this troublesome disobedient community? As Your Grace knows perfectly well, a few years ago, the word Nestorius was almost sinful in the hearing of our people. Today, that is, after Your Grace's overlordship of almost full thirty years, these very words are not only words of pride and joy to most people of our community, they think it insufficient if they are merely called "Chaldean Syrians", but also to make our doctrinal position clear, tell other people "We are Nestorians". This fact witnesses a great contribution for the strength of our church. Who made this contribution, Your Grace? Did any member, clerical or lay, contribute this Nestorian pride and religious and social trade-mark? Not at all. Only one single person is responsible, and that person is Your Grace, yourself; for I trust, God chose Your Grace to fulfil this great mission. True indeed, this in itself is not enough. Every one will admit so, and yet none can deny it is a splendid beginning. For it is this pride of being Nestorian being called Nestorians, that forked out the thousands of rupees with which we conducted our church cases. But power of persuasion and influence no other person would have succeeded in getting except Your Grace. And so my humble request, Your Grace, is, please do not give us all up as hopeless, useless and untrustworthy. We will never

disclaim our short-comings. But indeed Your Grace, we will ever raise our eyes to Your Grace for leadership, for guidance, for advise and direction. Please lead us, we will follow. Please command us, we will obey; may not be quickly, but surely and indeed please do not be utterly dejected and distressed, because we are not prompt enough in obedience. We will obey. and we will act certainly, only do not please let our indifference get the better part of our faith and devotion to our church. Whenever Your Grace sees the necessity for a thing to be done, please go ahead and do it; because, left to us, we, not having enough religious and spiritual foresight and far sightedness, are likely to be lukewarm about such a matter. On the other hand if Your Grace would go ahead without counting the criticism or opposition and do a thing which Your Grace thinks is good for the church and community, sure enough, a vast majority of the people will positively stand with and support Your Grace. Otherwise decisions may be delayed and the work which we should always promptly do may also be delayed with the result our forward march may be checked. I feel I should write a lot more on the need of Your Grace's leading our community, feeding the flock committed to Your Grace's charge by God's allknowing Love for Your Grace and through Your Grace for us the

members of Your Grace's humble community. But now both time and space compel my being brief.

Soon after the above letter, Deacon Chacko learned from Trichur that a pamphlet was going to be printed criticising the administration of the Metropolitan. He immediately wrote to the person who informed him about this to check publication of the proposed pamphlet, because, "church matters are not settled through pamphleteering in this manner". He advised the people to meet the Metropolitan and settle it with direct deliberations. He knew the people at Trichur well. Therefore on October 11, 1937 Deacon Chacko again wrote to Mar Timotheus requesting him to check this commotion in the community by auditing the church accounts.

There seems to be one way by which this restlessness may be checked. The great thing about which all this agitation continue is the matter, so it looks to me, of the church accounts. In certain circles it is strongly believed that large amounts of money, have been stolen from the church in some form or other. Unless these accounts are soon cleared up, pretty soon our church may become bankrupt. With such fear in their minds they feel they may advisedly engage legal services and check the expenditures of the church until a time during which appropriate and certified auditing could be done, and then re-start the expenditures on a revised scale. All this may be *real* talk or may be *mere*

talk. At the same time I feel it is better to be on the safe side. It is very desirable, in fact imperative, to have the accounts of our church brought up to the present date under proper auditors. Your Grace, please have the accounts audited. If auditing brings trouble, let us face that trouble or troubles right now.

.....

Otherwise we will soon be having more troubles, perhaps more serious. Any amount of scolding from the church or outside may not check the present restlessness. I am over 2000 miles far away from Trichur, but I begin to see the coming storm. I am writing in advance to Your Grace. At the present time the majority of our community are with Your Grace. But when troubles start unless we do our part, we may not find so many so ready as they seem to be now, to support us. After all, Your Grace, why should we not face this whole matter and get it settled before it is too late? If I am of any use to your Grace, please order me. All my services are at Your Grace's disposal. I repeat this offer so that your grace may under all circumstances be assured of my services to the church and Your Grace's authority, dignity and status. I shall face anybody in our community in regard to these matters. I am a poor man Your Grace, but poverty is only in money. In many other things God has made me very rich, especially in my love for our

church and the Assyrian Nation as well as my personal regard and respect and affection for Your Grace. And with me Dorothy¹ shares all these. This is our wealth.

On July 14, 1938 Deacon Chacko wrote a 24 page letter from Kashmir. Communicating with delight tidings that his I. C. S. students (Indian Civil Service, was the highest academic achievement in Indian administration, any intelligent Indian could aspire for) have obtained the first and third ranks, he mentioned about the church and his longing to do full time church service.

How long I should do this work and not the work I had chosen as my life-work I cannot at all say, God has not so far clearly shown, the way to those who are concerned in the question; or at least time does not seem to have come when my services to my church may be demanded of me. Looking to the conditions now prevailing in our church it does not look as if I have any chance of coming to take my place in its sufferings, trials and responsibilities and privileges. Some how or other the members of our church do not seem to think that I may be of any use at all to our church. That is only my misfortune. what else can one say? Your Grace yourself seems to be either under a fear if something unforeseen and unfortunate may happen if I am taken into a proper place

1. Dr. Dorothy Chacko was awarded one of the coveted national awards of Padmasree by the President of India two years ago.

in the service of the church, or under a feeling that your Grace would not have me at all in the direct and constant service of the church. If such a fear in my heart is correct, then there is nothing that can be done by man to get me into the service. At the same time I have not yet found any substantially encouraging sign by which to persuade myself that my apprehension is wholly groundless—nevertheless, I do not find any healthy sympathy in the church at the moment whereby I could become optimistic and say that the church is progressing. How can it progress, Your Grace, when several of its leaders both spiritual and lay entertain notions of the Middle Ages, with respect to the administration and management of the church in its various secular details?

As a matter of fact the church did not offer him "satisfactory circumstances" and he did not serve the church at Trichur. Still he extended his support and co-operation not only to Mar Timotheus, but also to his successor Mar Thoma Darmo and even to the present time, although Deacon and Dorothy Chacko are now working in America.

When Pandit Jawharlal Nehru was visiting Trichur on Friday, May 29, 1931 on his return from Ceylon with his family, he visited the Metropolitan's Palace and had tea with Mar Timotheus. Mr. Nehru and his wife Kamala along with their only daughter Indira (Present Prime Minister) were received by Mar Timotheus along with the local secretary of the Indian

National Congress, Mr. Kurur Nilakantan Nambudiripad. Although the interview was very brief, Nehru was very much impressed by the personality of Mar Timotheus. After his return to Lucknow he wrote to the Congress Secretary at Trichur requesting for a photograph of the Nestorian Bishop. When an official photograph with mitre and crozier was sent to Nehru he replied that he did not want such an official photograph. He preferred the simple man without mitre and crozier. He described that man as divinity personified. Therefore a simple photograph autographed by Mar Timotheus was sent to Mr. Nehru and he was delighted.

Concerning this visit Jawaharlal Nehru wrote in his autobiography as follows:¹

We also visited, along the backwaters of Malabar some of the towns inhabited chiefly by Christians belonging to the Syrian Churches. Few people realise that Christianity came to India as early as the first century after Christ, long before Europe turned to it; and established a firm hold in South India. Although these Christians have their religious head in Antioch or somewhere in Syria, their Christianity is practically indigenous and has few outside contacts.

To my surprise, we also came across a colony of Nestorians in the South; I was told by their bishop that there were ten

1. JAWAHARLAL NEHRU: AN AUTOBIOGRAPHY WITH MUSINGS ON RECENT EVENTS IN INDIA New edition containing an additional chapter five years later The Bodley Head-London. 1958, pages 273-4

thousand of them. I had laboured under the impression that the Nestorians had long been absorbed in other sects, and I did not know that they had ever flourished in India. But I was told that at one time they had a fairly large following in India, extending as far north as Benares.

Because of the controversy it raised in 1922. Mar Timotheus did not make many statements about Gandhi. But being an admirer of Gandhi, he wanted to know more about him. In January 1932 Kurur Neelakantan Nambudiripad, Secretary of the Congress party who accompanied Jawaharlal Nehru and family during their visit of Mar Timotheus, wrote the following letter which speaks of the interest Mar Timotheus showed in reading the autobiography and such other books of and about Mahatma Gandhi.

Thank you for the return of the first volume of Mahatmaji's Autobiography. I shall be very glad to send you the second volume. But I am sorry I am not able to do so today as the book has to be obtained from a friend. I shall send it as early as possible.

But I am glad to send you another book about Mahatmaji. I am sure you will find it interesting. The author is our Andrews. You can leisurely go through the book and return.

I have been longing to see you for the last so many days. But you know the times are changed and I am so very busy with our work that I am hardly able to

spare time. Yet I shall be calling on you one of these days.

Mar Timotheus wanted to meet Mahatma Gandhi during his visit to Trichur in 1934. There is a little note from Mr. K. N. Nambudiripad dated January 17, 1934 which speaks for itself. "I am glad to inform you that Mahatmaji is glad to have an interview with you. The time is fixed between 2. 30 and 3. P. M."

The interview turned out to be a great success. When Mar Timotheus was ushered into the room where Mahatma Gandhi was sitting on the floor for the interview, Mahatma Gandhi pointed to the sole chair kept in the room for the foreign Bishop to be seated. Mar Timotheus, to the utmost surprise of Mahatma Gandhi, refused to sit on the chair but squatted on the floor along with Gandhi. The national leader was greatly impressed by such gesture of this foreigner.

Mar Timotheus explained to Mahatma Gandhi that he was an Asiatic like Gandhi. He believed in the Independence of the Indian people. Being an Assyrian and as one who waged a relentless war for the freedom of his compatriots he could understand what it meant to be under some other people. One more reason for the appreciation of Mahatma Gandhi was that Mar Timotheus was wearing a Khadi (home-spun cloth) cassock at the time of this interview. Mar Timotheus received Khadi garlands on several occasions in the pre-Independent India. These Khadi garlands are preserved even today at the Metropolitan's Palace.

Mar Timotheus approached the Dewan of Cochin State to get the young people employed in the Government Services. For the sake of a young man,

N. I. Joseph, Mar Timotheus wrote on February 20, 1930 to Rao Bahadur T. S. Narayana Iyer, the Dewan of Cochin (former Chief Justice who on January 2, 1923 decreed the Trichur Church case in favour of Mar Timotheus). requesting to give him a Government job.

On July 25, 1930 Mar Timotheus wrote to Mr. Appukuttan Menon, District Magistrate, protesting against the selection of two members of the Bench of the honourary Magistrates given to the Roman Catholics, instead of the usual practice of giving one nomination to the Chaldean Syrians. The District Magistrate politely replied explaining the situation.

On February 19, 1931 Mar Timotheus as usual complaints regarding job opportunities for the members of his community:

.....

Latterly, however a very ingenious attempt is being effectively made to destroy this community. The Durbar seems to have accepted the principle of communal representation in filling up the responsible posts of the Government; but under the general idea of Christian representation, only one denomination of Christians seems to be benefited; while the claims of this community is practically ignored, it is not because we are wanting in qualified hands for responsible posts. Seeing that we are being practically ignored, *our educated youth shows a tendency to change side so as to join the favoured party as it were.* I can not think that this treatment

is deliberate. I had occasion to point out this state of affairs to the Durbar by a D. O. letter to the Dewan on 22nd August 1928 and even previously too. I was then assured that the claims thus pointed out would be sympathetically considered. Several appointments have since been done; but this community has been totally disappointed. I do not for a moment demand any special treatment. My only request is that in the general principle of limitation representation, the claims of this community may be recognised; placed as we are at present as a minority in the State.

He championed the cause of the prominent members of his community to be nominated to legislature councils and such bodies. On February 1, 1933, he wrote to Rao Bahadur S. V. Kasturi Ranga Iyer recommending the name of Mr. K. T. Mathai to be nominated to the Legislative council in the place of Mr. P. S. Varghese.

On April 10, 1938 Mar Timotheus wrote to the British Dewan Mr. C. G. Herbert. I. C. S. recommending another member of the community Mr. M. V. Joseph for the post of a typist.

As a part of the celebrations of his episcopal silver jubilee a garden party was held on Wednesday, December 28, 1933 at the Metropolitan's Palace. Several prominent persons from various walks of life participated in the garden party and the other silver jubilee celebrations. The following letter of a Hindu lawyer Mr. K. G. Nair, a member of the Legislative council, dated December 26, 1933 refers to the high Christian ideals and virtues of Mar Timotheus.

May it please Your Grace,

I offer my most respectful felicitations to Your Grace on the occasion of the Silver Jubilee of the consecration of Your Grace, and I pray to Almighty God that Your Grace may be spared to us for many more years, to achieve the object of the mission in life of your Grace. That Your Grace has been a source of inspiration and comfort to many, is indisputed; and in the short period of my acquaintance with Your Grace I know how tender and affectionate Your Grace is towards humanity at large. It is impossible for one who has come in contact with your Grace even for the shortest period to fail to be struck with the personality of Your Grace and the under current of virtue and goodness that beams with all radiance on the face of Your Grace and it is but in the fitness of things that the Silver Jubilee of your consecration should be celebrated with hearty invitations extended to all by the Jubilee committee so as to partake at the garden party in the palace of Your Grace. Even now I recall to my memory those bright and happy moments when Your Grace was pleased to invite me to your palace for lunch, tea and dinner and crack many a joke with me on various topics of interest. I feel I shall have the happiest moment in my life on the evening on Wednesday of 28th inst., when I attend the garden party there.

The unfortunate rivalry between the Chaldean Syrians and the Roman Catholics led to a dispute regarding a road in front of the Metropolitan's palace and the Holy Cross Chapel in 1934.

The road was believed to be a private road in the possession of the Big Church. But people were using it occasionally. On December 20, 1919 the funeral procession of the Roman Catholic Bishop John Menachery had passed through that in front of the Big Church, which was under the control of the "Independents", the crypto-Catholics. But after the Big Church was delivered to the Chaldean Syrians in 1925 they decided not to allow the Roman Catholic procession to pass through the private road. Therefore when a religious procession of the Roman Catholics was passing through the road, the Chaldean Syrians threw stones at the people and some were wounded. Then the Chaldean Syrians influenced the Trichur Municipality to ban the traffic through that road and the Municipality constructed some steps there. Dr. A. R. Menon the then Municipal Chairman of Trichur was a close friend of Mr. N. O. Inasu, one of the four trustees of the Chaldean Syrians. Mr. N. O. Inasu and other leaders of the Chaldean Syrians sent a petition in May 1933 to the Government putting forth their exclusive claim to the road. Although Mr. Nilakanta Iyer and his junior Mr. P. K. Subramanya Iyer were the legal advisers who led the church case to victory, the trustees engaged another competent lawyer with some political influence, Advocate K. G. Nair, member of the Legislative Council, to argue for the side of Mar Timotheus. The following letter written by Mr. K. G. Nair addressed to Mr. C. G. Herbert, the Dewan of Cochin, speaks for itself.

This morning I had been to the palace of His Grace Mar Timotheus Metropolitan of Trichur and had a long conversation with him regarding the controversy going on in the matter of a road in front of his palace. At my instance the Chaldean Trustees has sent a wire to you to-day about this matter. Perhaps you might remember that I sought an interview with you recently which you fixed for the 23rd April when I was unable to meet you. I wish to place certain matters before you including this dispute between two sections of our Christian community. The trustees want to wait in deputation on our serious matter which if not settled properly, is likely to lead to perpetual party spirit, faction and quarrel. I have consented to accompany them and meet you. Please therefore be kind enough to grant this request of mine.

The case was argued by both sides vehemently and it was decided that the steps should be removed and bridge should be constructed for vehicles to pass through. This decision was a shock and an unpleasant surprise to Mar Timotheus. He wrote to his lawyer Mr. K. G. Nair on August 22, 1934 that this decision was a surprise more to the Roman Catholics than to him, because, they did not expect a favourable order. The Roman Catholics insisted on the immediate construction of the bridge. But Mar Timotheus petitioned to the Municipal Chairman to stay the execution of the order and telegrams were sent to the Dewan as well as to the Maharaja about the same. Dr. A. R. Menon and the Dewan Peshkar Mr. Komatil Achuta

Menon who were sympathetic towards Mar Timotheus went to the Roman Catholic Bishop, Dr. Francis Vazhappilly, and asked him to advise his members to withdraw from their endeavour to get the bridge constructed over the road. Hence even now it is without bridge. A small step is there for people to pass through.

On September 16, 1935, Sir Sri Rama Vurmah, the Maharaja of Cochin paid a visit to the Big Church, the oldest Christian Church at Trichur. It was one of his brilliant predecessors, the Sakthan Thampuran, who had settled down this Christian community in the heart of this town in 1796. It is unusual for a Maharaja, a Hindu, to visit a Christian Church and to listen to the prayers to the God of Christians.

During this historic visit Mar Timotheus offered a prayer, written for the occasion, in Syriac. As it was necessary that the Maharaja should know the contents of this prayer, the Malayalam translation was printed just below the Syriac. This prayer sheet was printed like a felicitatory Address attractively. This prayer beseeched God Almighty to bless and protect the Maharaja who had been given the Sceptre of authority from heaven and to clothe him with the gown of sovereignty of the kingdom.

Mar Timotheus went for treatment to many places in India such as Miraj, Madanepalle, Madras, Neyyur etc. in addition to the treatment of the many doctors in Trichur, Coonoor and other places. Even in his foreign trips he was treated by doctors in England, Europe and America. Considering his rheumatic complaints since childhood and the strains of the tropical climate, it must be mentioned with gratitude that Mar

Timotheus was reasonably healthy in India. In other words, his health was not a serious *impediment* to his manifold activities.

Although he was hospitalised at the Union Mission Tuberculosis Sanatorium on several occasions such as in 1929, 1930, 1936, he was not a T. B. patient. He was treated there to improve his health; He had great appreciation of the dedicated service of the Christian doctors there, particularly Dr. P. V. Benjamin from Travancore, who was insisted upon to be his guest at the Metropolitan's Palace in Trichur whenever he used to come down to the south. The certificate issued by Dr. P. V. Benjamin regarding the health situation is quoted below. This was issued on January 8, 1937 based on the examination of Mar Timotheus at the Tuberculosis Sanatorium in 1936.

Mar Timotheus was admitted to this institution on the 2nd September, 1936. We have examined him and we did not find in him any signs of active tuberculosis. No tubercle bacilli were found in his sputum. His urine contained no sugar. Blood sugar was 0.089. The blood examination-Lucocytic count showed normal readings, The blood pressure varied, on 3-9-36 it was 155/95, on 1-11-36, 195/135 and 3-11-36, 165/95.

CHAPTER VIII

LAST SEVEN YEARS

The third decade was completed in 1938. He began his fourth decade of which he completed only seven years with greater problems of ill-health and disunity among clergy and laity. Still there were many thousands of people who whole-heartedly supported their beloved Metropolitan.

He began this period with great, colourful celebrations of his *Shastipoorthi*, i. e, the completion of sixty years of age. Various parishes and institutions felicitated the Metropolitan on the occasion. These celebrations must have given him the extra encouragement needed to carry the burden of the administration of a church which was heading for an internal split.

During this period, he was losing the support of most of his clergy. He took a new batch of deacons, On August 28, 1939 the 61st birthday of the Metropolitan, he ordained P. K. Timothy, M. T. Joseph, P. L. Timothy and V. T. Raphael as deacons.

Even among the four trustees, prominent persons such as Mr. C. L. Vareed and Mr. N. O. Inasu began to move away from the Metropolitan. A young trustee

Mr. M. O. Thomakutty (son-in-law of Mr. N. O. Inasu) remained very close to the Metropolitan.

These days in India we hear about the heavy customs duty imposed on several items brought or sent to this country from outside. In 1938, in the British India, Mar Timotheus had a bitter experience. Mar Timotheus sent his Waltham Gold watch of American make to a friend in America for repairs. After the repair which cost five dollars it was returned to him with a demand for 7 rupees as customs duty. The Metropolitan refused to accept the parcel and wrote to the Chief Appriser in Madras.

I feel constrained to say that the present demand is unjust and unfair for a second hand watch sent to its country of make for repair and got back after the repair as it could not be properly repaired in India. The evidence is clear on the point and yet to demand customs duty without any word of explanation for the demand or even a word of reply to the correspondence seems to be unfair.

His arguments did not convince the customs authorities. The senior postal appraiser of Madras wrote.

Though the watch had been sent out of India and now re-imported, it had undergone repairs which are stated to be \$5. The watch is therefore liable to duty on repair charges at 50%. It is therefore requested the packet may be taken delivery of as no revision of duty is permissible.

Thus Mar Timotheus had to pay the customs duty. The watch was every expensive and there was no other way to get possession of it without paying the customs duty. It may be noted here that he never used a wrist watch. He had this pocket watch only which he had got during his American tour. After coming to India he made a gold chain for that pocket watch. After his death, his nephew Dr. Eshai Kelaita claimed this watch along with other valuables bequeathed to him.

Mar Timotheus planned to publish the Syriac book known as *Kdam Wadwather* from Trichur. But finance was a problem. It was at this time his good friend George M. Lamsa, the Assyrian Bible scholar living in America wrote to Mar Timotheus on May 6, 1938 regarding the possibility of a small gift that would be available.

Some years ago a small fund was established to help churches in the East. I was interested in the project at that time. Unfortunately, the plan was a failure. However a small sum of money was contributed by various members of the committee and has since been taken care of by the Treasurer Mr. Osborne Coates.

I have on several occasions spoken to Mr. Coates about your work in India and especially your interest in publishing the Assyrian Prayer Book. Both the Secretary and the Treasurer of this committee have been willing to let me have this money to be used for some Assyrian work, but

instead of taking it and sending it to Mosul, I have recommended that it be sent to you.

As suggested by Mr. George M. Lamsa, Mar Timotheus wrote to Mr. Osborne Coates requesting to send the money in sterling pounds to the Trichur branch of the Imperial Bank of India. On July 21, 1938 Mr. Coates replied with a bank draft for the amount.

Replying to your letter of June 10th, 1933, I take pleasure in enclosing draft for 28 pounds and 8 pence, to your order for use in printing a "Syriac Prayer Book". This money was derived from funds known as the Guild of the Epiphany, raised some years ago for work in the East.

At the suggestion of Mr. George Lamsa, I am very glad to send it to you toward useful purpose which you have in mind.

Encouraged by this gift Mar Timotheus decided to get a Syriac scholar to do the proof reading etc. Since Isaac Simon was old, (seventy years old in 1938) Mar Timotheus wanted Deacon Giwargis Benjamin of Ashita who was the Syriac teacher at Trichur during 1929-1933 to return to Trichur to undertake the printing work. But the Syriac scholar replied that the climate in India would not suit him. Therefore finally Mar Timotheus had to get the printing done, without anybody's help from abroad, in 1940 at Mar Narsai Press. He compiled a Syriac book for "Blessing of the homes" and was printed along with prayers for the Anneedhe (dead).

Due to his old age he could not undertake the printing of more Syriac books. Although it was his

desire to print *Khudra, Takhsa* etc. it fell upon his successor, Mar Thoma Darmo, to accomplish the printing of such important books.

Mar Timotheus evinced interest in various activities connected with the life at Trichur. At the time of riots and floods he was helpful to the victims. For the construction of an operation theatre at the Civil Hospital, Trichur, Dr. Rao requested the help of Mar Timotheus. He collected Rs. 325 and sent it to Dr. Rao with the following letter dated April 28, 1927.

I am glad to tell you that I have been able to raise this small amount towards the expenses of the hospital. I wish I could collect more, but you know more or less the circumstances. I hope you will utilise the money as you told me in person.

In 1934 the Government appealed for funds for earthquake relief. While in the name of the Roman Catholics of Trichur Dr. Francis Vazhapally sent Rs. 560 and 2 annas, Mar Timotheus sent Rs. 610. This ofcourse was not his personal donation, but donations collected from his parishioners for this specific purpose.

In July 1941. Mar Timotheus collected Rs. 70 from his parishioners towards the Cochin State Cyclone Relief fund. It was gratefully acknowledged by the Dewan Peiskhar.

On February, 17, 1944 Mar Timotheus sent Rs. 101 for the Greek Relief Fund. The Tahsildar in his acknowledgement wrote: "I also appreciate your Grace's sympathetic attitude shown in the case of a really deserving nation." As one who has seen the

sufferings of refugees it was imperative on his part to help people in similar predicament whether Greek or Turkish.

Many individuals were helped by him. He was always known to be a friend of the poor and the needy. But ofcourse he had his own financial difficulties and therefore he could not help as much as he wished to do.

The summer sun of Trichur was unbearable to Mar Timotheus. Therefore he had to go and reside at hill stations near Trichur. From the consideration of health too he stayed at different places. His responsibilities at Trichur did not allow him to stay for long periods outside his headquarters. Even when he went to Coonoor he had to return to Trichur for Easter services which always fell in the summer season.

In May, 1939 he stayed for some time at Srinivasapuram 5/25 cross cut Road, Near Electric Sub-station, Coimbatore.

In 1929, 1930, 1936 and on several occasions he lived at Arogyavaram at Madanapalle in Madras state.

In 1937 he stayed at 4 C Andree Road, Langford Town, Bangalore cantt for sometime. He has stayed at Coonoor on different occasions, in 1943 he stayed at the C. M. S. Mission Bungalow at Peerumedu. He had considered buying an air conditioner. A company in Cochin wrote a letter offering to sell him a good air conditioner. But that would cost more than a thousand rupees at that time. Moreover, that would not give him real relief from the extreme heat of Trichur and it would confine him to the comforts of the air conditioned room. Therefore the suggestion for the airconditioner did not materialise.

There is a letter about a refrigerator to be sold Mar Timotheus that can be worked on kerosine oil. He did not buy it, however. He did buy ice and preserved it in flasks to be used with orange juice. He used a lot of ice. The life at a tropical place like Trichur was very difficult for a foreigner, brought up in the cooler climate of Kurdistan. Mar Timotheus suffered much on account of the climatic condition.

In 1939 Ruwel Joseph Arsanis of Iran wanted to be ordained a priest. There was no bishop in Iran. The relationship of Iran with Iraq was not friendly and therefore it was not possible for any of the bishops in Iraq to go to Iran to ordain clergy for our church. It was under these circumstances Mar Timotheus ordained Ruwel Joseph Arsanis, an old man from Iran, as priest. After his ordination he rushed to Iran before the second world war broke to do spiritual duties for the ancient church in his homeland which was without episcopal supervision for a long time since the murder of Bishop Mar Henkha in 1915 during the first world War. The ordination of Ruwel Arsanis is the only one which Mar Timotheus did in Indian soil for the Church of the East abroad. Probably, that is the only ordination of a foreigner ever conducted in India by any prelate belonging to the Church of the East.

The non-Christians of Trichur too valued the blessings of Mar Timotheus. They approached him to get his blessings for them. When Mr. Puthezhath Paraman Menon, the Government Pleader at Trichur was appointed as Sarvadhikariakar, one of the highest posts in the palace of the Maharaja of Cochin, he wrote to Mar Timotheus on July 24, 1939 requesting for an interview.

May it please your Lordship,

H. H. the Maharaja has been graciously pleased to appoint me as H. H's Sarvadhikariakar. I am to join duty on the 1st Chingam 1115 (1939 A. D). I should like to pay my respects to your Lordship and receive your Lordship's blessings before I join duty,

I therefore request your Lordship to kindly fix an interview for me at an early date.

Several years later when he spoke at one of the death anniversary meetings in which the present writer presided he recalled that interview with Mar Timotheus in July 1939. Mar Timotheus recited some prayers in his language placing his hands on Mr. P. Raman Menon and told him that God would be with him in his new responsible career. Mr. Raman Menon reminiscing of this rare moment in his life expressed his devotions to Mar Timotheus. Several other people have similar stories to tell.

On December 25, 1940 Mar Timotheus wrote his will bequeathing his personal amounts of money deposited in various Banks at Trichur to his nephew Mr. Eshai de Kelaita. He was educated by Mar Timotheus at Bishop Cotton's Boys school in Bangalore and later at the Medical College in Madras. Some of the fixed deposits in the Bank were already in the joint names of Mar Timotheus and his nephew.

These deposits may on maturing or before that, be renewed or drawn and re-deposited either in my name singly or jointly with the

of Eshai de Kelaita, and all and every sum or sums of money lying to my credit singly or jointly with Eshai de Kelaita at the time of my decease in any Bank in any manner described above. , I bequeath to Eshai de Kelaita named above.

In addition to the money he gave also his books and other valuables to the same nephew.

I give devise and bequeth all my books, (Hebrew, Turkish and Syriac in modern and old language in different prints and manuscripts) pictures, caskets, framed address, my gold watch, and its gold chain, my golden broach, my four gold rings, my gold fountain pen, my gold chain and cross which I daily wear and all and every sum or sums of money which may be in my house or be about my person or due to me at the time of my decease in current deposit or fixed deposit account in my name singly and if jointly with any one else, my share of or interest in the same to Eshai de Kelaita named above.

This document was written in English in two pages and signed by Mar Timotheus in Syriac language. The two witnesses signed in this document are first Mr. P. P. Devassy, Advocate and second Deacon J. T. Yohannan.¹

After the award of Mr. C. W. E. Cotton, the Chaldeans and Catholics were not in good terms. But

Mr. Eshai De Kelaita did not take the books, but on a later visit in 1950 he claimed the books and was satisfied with Rs 5000 given to him as a "donation" from the church in return to the "gift" of these books.

the Catholics grew in numbers and established in Trichur as the leading Christian community pushing the Chaldeans to the second place. In spite of the oppositions for the New Church near the Chaldean Syrian Big Church: the Catholics managed to construct the biggest church building in India in the close proximity to the Chaldean Syrian Big Church.

on March 5, 1942 Bishop Vazhapilly, the Syrian Catholic Bishop of Trichur, wrote to Mar Timotheus thanking for the books and calendar sent for him.

In 1944, Bishop Vazhapilly's successor Bishop George Alappat sent a Christmas card to Mar Timotheus. A monk of the Kerala Carmelite order Dr. Placid Podipara (now in Rome) sent several letters in Syriac to Mar Timotheus from Chettipuzha Monastery near Chenganachery. He visited Mar Timotheus in Trichur several times in connection with his scholarly pursuits.

Years developed friendship with the Roman Catholics. This policy was adopted as a result of general understanding between both the Chaldean Syrians and the Catholics. Both these communities did not need to fight on silly issues as in his early years. Now there was no attempt to prevent a procession. There was no attempt to stop the construction of a church near the Big Church. Moreover, the separation between the communities was more or less complete. Still there were some rare situations of the Chaldeans joining the Roman Catholics. But it was for the purpose of marriage only.

There is a photograph of Mar Timotheus along with the Syrian Archbishop of Ernakulam, the Most Rev. Augustine Kandathil and the Latin Archbishop of Verapoly the Most Rev. Joseph Attipetty.

No doubt the prejudice he had against the Roman Catholics gradually disappeared. The Roman Catholics, in turn, cultivated friendship of this old Metropolitan. They had graciously arranged for Mar Timotheus to stay at one of their Bungalows at Yercaud near Salem during the summer of 1945. This however, was prevented by his unexpected death.

The gestures mentioned above led some people to imagine that Mar Timotheus thought of joining the Roman Catholic church. It was true that Mar Timotheus, towards his last days, was moving away from his Anglican friends and getting closer to the Catholics. And yet the staunchest Nestorian he was.

For the Sunday School anniversary on January 16, 1944 the Dewan of Cochin, Sir George Boag, was invited to preside over the function. Sir Boag, despite some inconvenience, presided over the meeting although on a date earlier than the one accepted by him. Sir George Boag was a friend of Mar Timotheus and therefore he could not reject the invitation. In the felicitatory Address presented to the Dewan on that occasion by the staff and students of Mar Aprem Sunday School, it is written:

Under the severe strain of long and protracted litigation to defend our ancient faith and time honoured traditions, but for the vigilance and even careful guidance of our revered and beloved Metropolitan, His Grace Mar Timotheus, this Sunday School started with a humble strength of five would not have steadily swelled to two thousand strong and in spite of malcontent propaganda and clouds of schism, we, the

tomorrow's citizens hope to subjugate the surging tide; and we feel certain that in advising the Government of His Highness on any matter concerning us we can depend upon the calm and unbiased judgment of an able administrator.

We deem it a rare fortune that at this critical juncture His Highness the Maharaja was able to procure for the state in your esteemed person an administrator of high eminence and strong individuality and within so short a time of your assuming charge of office the public have felt the impress of your personality; and the courage of your actions have evoked spontaneous praise from one and all. A person less astute would have found it too difficult to steer the "Queen of the Arabian sea" off hidden rocks and tricky shoals and keep her straight and steady over these turbulent waters.

The Chaldean Syrian Schools helped to find jobs for some of the educated people as well as clergy. But it became a great liability. It drained money from the church funds. It also created enemies. Several teachers including the clergy were dismissed. These dismissals caused trouble with the Education department of the Government. When once a clergyman was dismissed the Director of Public Instruction wrote that the Education code did not permit such dismissals. On another occasion the Metropolitan had to write to the Dewan of Cochin, Sir George Boag, stating that the Director of Public Instruction, being a

Hindu could not understand the religious feelings that led to the dismissal. The dewan, being a Christian, was asked to interfere. Such things damaged the high reputation of the Metropolitan that he should approach the dewan, the highest officer, in this matter. This confusion continued even upto the end of his life. One teacher went to the court with a defamation suit claiming Rs. 10,000 for the dismissal from the school. The case of another is seen in one of the last letters he received from Deacon Chacko. In his letter dated January 16, 1945, (which he sent typed contrary to his custom of writing with hand) he refers to the school question:

Along with this, I want to add a word about my brother Timothy. I have heard a good deal about the things that have happened in the school. If I were in Trichur, I would have done everything possible to prevent all these unfortunate things. These are bad for our church and our community.

The management of the school also was a problem. He appointed clergymen as Managers. Then he tried with laymen as Managers. In both cases the Metropolitan had to face criticism. He tried with committees including teachers of the school. In all these experiments he created more enemies to himself than friends. It is difficult to assess whether the schools created more friends or enemies to Mar Timotheus.

There is a misunderstanding that after the conflict between Mar Timotheus and the Patriarch Mar Shimun there was no communication between

these two dignitaries. Although it is true that their relationship was strained since 1928, there were occasional correspondence.

In 1933 after the massacre of the thousands of Assyrians, Mar Timotheus sent a telegram of sympathy and support to Mar Shimun. He sent a reply thanking the Indian Church for their support.

In January 1934 Mar Shimun sent a telegram which reads as follows. CORDIALLY RECIPROCATE YOURS CLERGY AND FAITHFUL GREETINGS. CORDIAL MEETS FIFTEENTH REQUEST PRAYERS SUCCESSFUL CONCLUSION. MAR SHIMUN.

In 1938 Mar Shimun sent two letters to Mar Timotheus in Syriac language along with the typed copy of the letter he sent to the Reverend Dr. Alan C. Don of the Lambeth Palace regarding the settlement of the Assyrians. It is true that apart from very essential official business, there was no communication between them since 1928.

Due to the second World War there was a gap in communication. Nevertheless Patriarch Mar Shimun wrote a letter to Mar Timotheus on April 10, 1940 from the Athenaeum, Pall Mall, S. W. I. London, England. At this time he was planning to move to America where he stayed ever since.

Since Mar Shimun moved to America in 1940, Mar Timotheus did not receive any letter from him. This delay in correspondence was owing to the war. On July 12, 1942 Mar Timotheus received the following telegram from Chicago.

MAR TIMOTHEUS METROPOLITAN.
TRICHUR. SOUTH INDIA.

CHICAGO CHURCH PROPERTY BEFORE
TRIAL. CERTIFIED COPIES OF YOUR
DELEGATION TO AMERICA ESSENTIAL.
SEND BY AIR MAIL ORIGINALS OR
PHOTOSTATE SHOULD FOLLOW REGI-
STERED.

The Patriarch wanted to get the documents to prove that Mar Timotheus established Chicago church in 1925 as the Regent of the Patriarch and therefore the church in Chicago belonged to his authority. Mar Timotheus sent by registered post the copy of his letter appointing him as the Regent to the Patriarch printed on page 80 of this book.

To this Mar Timotheus replied on July 30, 1942 in a registered letter which speaks for itself.

Your Beatitude,

I received Your Beatitude's cable which reached me on the 12th of July, 1942, asking me for certified copies of the document whereby I had been appointed the Regent to Your Beatitude during the early days of your minority and had been authorised to proceed to Europe and America to take such measures as would promote the welfare of our Church and people in those lands. This authorisation was done on the twentyfirst day of October, one thousand nine hundred and twenty (October 21, 1920) by a Council which consisted of the following persons;

Mar Elia, Mar Surgheese Mar Yoseph
Khananishu. Ziya d'beth Mar Shimon,
David d' beth Mar Shimon, Surma d'
beth Mar Shimon,

It was under this authorisation that I undertook my sojourn in the west and particularly the United States of America. I may add here that it was during my stay in Chicago, and with my full knowledge and permission that all the plans for the purchase of a property whereon to erect a church building for the use of our Nestorian brothers in Chicago were laid, A list of subscribers was prepared toward this purpose and a sum of nearly three thousand dollars, out of a promised total of 7610 dollars, was collected, on the 14th of March (ʿAdar 1st) 1925. when a meeting was convened by me for the purpose at the Plaza Hotel, Chicago, Ill .

Now Your Beatitude has cabled for a certified or photostate copy of the authorisation which the Council had given me on the 21st of October. 1920, appointing me the Regent to Your Beatitude. But I deeply regret to say that in spite of all our search here for nearly three weeks, I have not been able to unearth it: I fear it is probably lost. In this connection Your Beatitude may well recall that during one of my two last stays in Mesopotamia I lost a handbag of mine which contained several important papers. Perhaps this particular document which

we are now seeking was among these that were then lost. However I have discovered an old copy of it, whereof I am sending you an English translation which had once before been used officially.

Moreover certified copies of two letters from two British Government officials of Iraq in those days and a copy of a letter of Rev. Dr. Wigram too I am enclosing herewith, which bear testimony to my status as the Regent to Your Beatitude during the early part of your minority.

I am extremely sorry that the original document cannot be found, but I earnestly hope that the purpose which your Beatitude has in view may be duly served by the certified copies of the letters enclosed.

I do not indeed know what particular legal contingencies have occasioned the request for these documents, nor the cause that has dragged the question of the Chicago Church property into court. From this farway land and in these distressingly frightful times I can only pray our Heavenly Father that all the complications that have emerged there may be speedily cleared and thereby peace may be restored. I sincerely wish that I were there at this juncture to be of any service to your Beatitude; but indeed the times are not at all favourable.

Wishing Your Beatitude all health and peace and success in all your undertakings.

I am,

The affairs of the Church went from bad to worse. Several young men formed the Chaldean young Men's League with the aim of "safety and future welfare of the Church and its folk." On April 20, 1943 they submitted a memorandum to the Patriarch Mar Eshai Shimun through Mar Timotheus. An advance copy was sent to the Patriarch, as it was doubtful whether Mar Timotheus would forward this long list of complaints against himself to the Patriarch.

Some of the paragraphs of this long memorandum are given below for the readers to get a view of what some people thought of the Metropolitan at that time. These charges are copied here not to show any disrespect to Mar Timotheus; nor is it reproduced here in part to discredit the signatories of this charge. These charges point to something very common which bishops of many denominations often happen to hear towards the end of their career. It is an unfortunate situation from which the present writer does not expect to escape. Let those who read the following charges may know the various aspects of the agony a religious head is asked to face. It is part of the cross he bears.

To add to this, mis-management on the temporal side too, took its root though slowly but deeply. Thus the church and its people were again subjected to internal troubles and difficulties. The clergy—a few undesirables of the lot—with the connivance and help of a certain section of selfish and indifferent laymen induced the Metropolitan to possess more and more power have a strong hand in all matters. The immediate consequence of this was very lamentable

indeed. The church and the community, instead of treading the true path of progress precipitated into the depths of ruin and waste. It once again exhausted the sound resources of the church, created factions and also not a few scapegoats.

Large sums of money had already been spent for the several tours of the Metropolitan in the Middle East and America and elsewhere. As a matter of fact, we are still in the dark with regard to these trips to distant lands, whether anything substantial has been achieved or tangible result attained.

As stated above, the voice of the parishioners is not heard or sought for. Certain leaders and young men, selfless and sacrificing as they are, are severely dealt with or turned out or looked down for simply coming forward with their general views and criticism of the wrong deeds of those wielding power. The black sheep and hypocrites in the fold, rule and win the day. They have also their own axe to grind. It is therefore no wonder that the foundation of any structure, however stable it may be, collapses and tumbles down at any moment.

The young men of the community in the name of their association "The Chaldean Young Men's League" came to the forefront and worked heart and soul for the uplift of their church. It may well be remarked that the young men in general are the growing strength of any country or

community to which they belong and Syro-Chaldeans here are no exceptions. They are on the alert to see that their church thrives in all its environments. They all knew it and were often told that their forefathers laboured hard and suffered innumerable persecutions and hardships for its redemption. They do not choose to sit like idle spectators or become the favourites and hirelings of certain self-seeking leaders. It may be mentioned that the only aim of the C. Y. M. League is the safety and future welfare of the church and its folk, The members therefore work at it, under specified conditions relating to the established faith and discipline of the Church. They were unable to wait long and see the whole progress retarded or slackened. Seeing with their own eyes that matters are going head-long they at once stepped into the arena and tried their level best. Their ideas and bonafides as well are not to be doubted or misunderstood. It will be seen that they have no other motives except the uplift of their own church from the impending throes of ruin due to autocratic rule, whether temporal or ecclesiastical.

The young men, therefore worked wholeheartedly through all legitimate means. They thought over the difficult and worrying problems of the day and approached H. G. for some amicable settlement or solution. This roused displeasure of the Metropolitan

and certain others of his like. H. G. did not even pause to think or enquire into the whole affairs and made various allegations against the League. The ultimate result was that the League, with all its members and sympathisers, was banned unconditionally. Their cause being righteous the young men did not yield to any power that abuses its bounden duties and sacred privileges. We are led to believe that H. G. has thus chosen to act with vengeance on many vital matters in utter disregard of the wishes or general views of the clergy and the laity.

Moreover, H. G. has already adopted very severe methods against the League members purporting to nip in the bud all their activities. H. G. has even declared the League, to quote his own words, as "Unlawful Association". This is extremely painful. However, it may be remembered that most of the clergymen and the laity including women disgusted and disappointed at the merciless treatment thus meted out to them. But the young men, as a body, stand on firm ground even today seeking no fear or favour. Owing to this and other reasons our people are compelled to leave the church and join the local churches. In fact our population has been much reduced since 1925 A. D. and this must be an eyeopener to any one who has the interest of the church and the community in general.....

Your Holiness' kind attention may be invited to a vital subject of no less magnitude. The Metropolitan, as soon as he reached among us, evinced a great thirst for studying our mothertongue, the malayalam language. All facilities were at once given and H. G. in a few years became as one among us, who could easily understand our wants and movements. Further, this has been of much importance and mutual benefit to the church and the community in general. Your Holiness will also be immensely pleased to know that H. G. has in recent years translated certain select pieces from the Syriac Prayer Books and is now the author of a few malayalam publications which are, of course admired and appreciated both by the clergy and the laity as well. It may also be said that daily prayers in the malayalam language are being conducted just before the commencement of the Holy Mass (Kurbhana) although many portions of which are yet to be rendered into the vernacular.

This is a long-felt want to be met at the earliest opportunity as 'Kurbhana' is the most sacred service performed at the Altar. Then there are other important services—service at baptism, marriage, and funeral etc. All these performances are still mere scenes of actions and sounds or in other words, Greek and Latin to all of us. We had expected to learn and understand more

of these divine service since H. G. is under some pretext or other very reluctant to continue his labours in this direction, any further. Moreover H. G., influenced by some mistaken notion, has also followed a "dog-in-the manger" policy in this respect. With all the forces at our command we impress upon your Holiness that this important question deserves early consideration, as far as the church in Malabar is concerned.

H. G's attitude now-a-days is far from conciliation; it is even reactionary and discouraging to the utmost. As H. G. became older, it is afraid, that H. G. has lost all the strength of just policy and fair judgment. H. G. was sometimes seen mourning over the vain results of his past many years labours in Malabar. We sympathise and pity with H. G. It is however unthinkable that a church, after passing through many a stormy year, succumbs to its own wounds or actions and does not survive under the patronage and administration of a Metropolitan who has spent most of his precious life time within its four walls. It is also unpardonable and a disgrace on the part of the laity and the clergy that helped it. We do not or cannot say whether H. G. has any other motive or purpose than the uplift of the church left under his divine care and guidance. But it cannot be forgotten

as stated above that H. G. is being misguided and influenced by a handful of interested clergymen of the community.

In spite of his wide knowledge and experience of men and matters at home and abroad, H. G. has now accepted it as a policy of his own, to shower curses and hard words upon the congregation in season and out of season. The place and time usually chosen are the inner temple (Madhbaha) and fine Sunday mornings when offering mass. By this H. G. probably thinks and consoles himself that he can easily terrorise the general populace and crush and suppress the growing spirit of the young men especially. H. G. is no doubt labouring under certain misapprehensions and in no way amenable to facts, reasons and circumstances. Representations of real grievances personally or otherwise are of no avail. H. G. is prepared to pass or issue orders even without calling for the alleged parties or their explanations. Hence this appeal to Your Holiness the original of which has been submitted to H. G. for the necessary action.

Before concluding this appeal a word or two with regard to the relationship and contact with other Christian sections may not be out of place. For years we were in good terms with the Anglicans and other churches here; but unfortunately, in

recent years, the attitude of the Metropolitan towards them has been much strained. Strange to say, H. G. is more akin to the Roman Catholics. This is also evident from his recent utterances and movements. By this we do not certainly attribute or mean anything else. On account of this, we are, in certain quarters, looked down with contempt and concern. We, therefore, beg to point out, that it is a general policy of toleration and goodwill which is needed now and for ever.

It is, however, significant that all the above facts and signs point to the wrong direction. Unless and until this state of affairs is mended soon, we are afraid, that the ruin of the church and the community is not very far.....

Another point we beg to draw to Your Holiness' kind information is that H. G. is now about 70 years old.¹ It is essential in the interest of the Church of Malabar to consecrate a successor an Episcopa (Metran) or at least an Arch Deacon. Some time back when H. G. fell ill, as per advice taken from the doctor, who attend H. G., the representatives of the whole Church in Malabar assembled together to consider over the matter and decided with one voice to request H. G. to consecrate one among the clergy as successor to H. G. A deputation consisting of the prominent members

1. This is an exaggeration. Two years later when he died, Mar Timotheus had not completed 67 years of age.

waited upon H. G. and placed the whole facts before H. G. But to our disappointment all our requests in that direction turned out to be 'a voice in the wilderness.'

We further beg to submit that the establishment or organisation of a strong Secretariat is a most important factor for the efficient administration of the Church. This, in addition to various possibilities may form the basis for the prevention of the black sheep referred to above to enter into the fold and create unnecessary troubles.

The last issue, but not the least one, we beg to bring to the kind consideration of Your Holiness is about H. G.'s connection with the finances of the Church. H. G. has been in our midst for the last 35 years. A good portion of the finances are with H. G. On an approximate calculation we can say that about a sum of Rs. 3500 is collected and handed over to H. G. annually. The total collections along with the profits accrued thereon may at present come to more than two lakhs of Rupees. Our Kaikars (the executive body of the general assembly) have many a time approached H. G. In addition to these, the finances of the Seminary Fund and the Press Fund etc., are in the hands of H. G. About 11 years back, when the other income of the Church was found to be insufficient to meet several items of expenditure including the allowance to H. G. (Rs. 300 per month

along with certain other amenities of life) a resolution was passed by the general assembly to have a clear idea of the funds with H. G. We are painful to state that this was not done hitherto. Recently, about a year back, when the Church was passing through a financial crisis, the allowances to the Kassisas (Rs, 30 per month) were left in arrears for more than six or seven months. Then the clergy approached H. G. with the request to advance a sum of Rs. 500 to them on credit (with the idea to refund). We are very reluctant to state that this request was thrown overboard."

After a few months of waiting, the same petitioners sent a letter to Mar Timotheus, dated 6 September, 1943. In this letter they expressed their dissatisfaction for not having received a reply for this petition from the Patriarch. This petition expressed their righteous indignation for not lifting the ban on the Rev. P. V. Jacob and several other members of the C. Y. M. League. This letter gave warning of a separate set-up to take care of the spiritual services of these people.

In order to meet these contingencies, we approached the authorities of the local Jacobite (Orthodox) Syrian Church of Malabar, to allow us to offer our services in their Church and also to grant their cemetery for funeral ceremonies. They were very graciously pleased to allow our request to offer all our services according to *the religion, faith, doctrines and practices followed by His Holiness Maran Mar*

Simon Patriarch, until the memorial was disposed of by His Holiness. It would have been well and good if we were allowed to do the same in "the small church" situated by the side of "the Big Church". Anyhow, by the grace of the Almighty, we hope to begin our services in the very near future.

The response to this memorandum was the final letter from the Patriarch, dated December 17, 1944. This reply is an expression of the determined desire of the Patriarch not to interfere in the affairs of the Indian Church which was purely a matter for the Metropolitan to decide. This letter is different from all his previous letters in these matters. Firstly this is written from America. Secondly it is in English, while all the previous letters from the Patriarch were in Syriac. Thirdly the letterhead was new and had his name printed as Mar Shimun XXIII instead of the previous letterhead which had "Mar Shimun XXI" printed at the top. As the letter is a very important communication containing the comments of a Patriarch when called upon to interfere in the affairs of a church entrusted to a Metropolitan, it is given below in full. Moreover it will dispel any doubt regarding the relationship between the patriarch and Mar Timotheus.

The Beloved Brother in Christ Mar Timotheus, humble Shimun By Divine Grace, Catholicos Patriarch of the East greets in our lord.

First of all we wish to express our deep regret for our belated acknowledgement of your letter containing attested copies of

some documents sent us in reply to a telegram of more than two years ago. These were duly received and we wish to express our deep appreciation.

There is much we would like to write about concerning the sad state of our victimized church and nation scattered in so many countries; yet we feel nothing much can be achieved in writing unless and until we are able to come together in person and discuss these matters in a general synod of the church; but alas, this seems to be very far off in the present circumstances! However, we must continue to do our utmost through ways and means permissible to us, and in a situation which is not dissimilar to the persecuted church of old.

In this epistle therefore, it is our desire to draw your attention to a letter of complaint addressed to us by one A. T. Anthony, dated 28th July 1943, and also to acquaint you as a Metropolitan of the church with our plans and efforts for the future of the Church of the East. The above letter is accompanied by a lengthy memorial which is addressed to our Secretary through Your Grace, and is signed by a considerable number of persons, and is dated 20th April, 1943. The complaints contained in the memorial, and which are no doubt already known to you are of an administrative nature, however, in the letter accompanying

it from A. T. Antony, the following serious statement is made: "His Grace, in his evening sermon on last Good Friday, has openly declared that there is a move on the part of some of the adherents of the church to leave the same and that it is better that they embrace the Roman Catholic church. The audience were terror stricken on hearing this.....The adherents of the church are of the opinion that some underhand dealings are going on between His Grace and the authorities of the Roman Catholic Church. A copy of said letter is herewith enclosed. We must say that our knowledge of the branch of the church of the East in India is limited, but we do know of the labour and toil with which you have laboured to build that church both spiritually and administratively and we are confident that you will execute the high authority entrusted to you as the Metropolitan of the church in India, in accordance with the spirit of Christ our God, and the Synodical rules of His Holy Church.

If there is any help we may be able to render in the high office entrusted to us although unworthy, please remember that we shall be only too glad to do so. May the Holy Catholic and Apostolic faith, as taught and practiced by Mar Aprem, Mar Narsai and Mar Oraham and their successors be universally proclaimed and accepted until His coming again.

With regard to the church in the Middle East, we have endeavoured to keep in the closest touch, but this has been made very difficult by the war; for it is not easy to correspond and of course impossible to meet. However, with the end of the war in Europe—may God grant, it be near—should be made easier to correspond with them and thus invigour the life of the church.

It is our hope that we may embark on an educational programme, independent of all foreign sources both financially and administratively, and it is our fervent hope that we may establish a theological school in Beth Nahrin, where students can attend from all over the Middle East and Russia. This and much else is our fervent desire to see accomplished through God's Grace. We are very glad to say that in consequence of insistant efforts we have made, the Metropolitan Mar Yosip, was recently permitted to visit Assyrians on the Khabur, where he ordained seven priests and a number of Deacons.

As regards the church in the United States of America, we have been ceaseless in our efforts ever since our arrival in this country and under very difficult and trying circumstances, God has used us as a medium in accomplishing a great deal, but while this is only the ground work of what we hope is

yet to come. We have now six well organized parishes and two partly and have organized sunday schools and choirs which are progressing splendidly, although much yet is needed to bring them to perfection. We have recently been studying the Synhadus (Synodican oriental) printed in Paris, but this contains only the Synhadus from Mar Ishaq to Mar Khananishu Catholicos Patriarchs of the East.

We understand that you possess a copy of the complete one, containing the Synods up to the thirteenth century? We wonder whether you have a complete copy of *Tig-hurte D'hiraqlidis*? We have been making a study of that too, but the copy we possess is incomplete.

May the Grace of our Lord Jesus Christ be with us all, and guide us in all our efforts to the glory of His Holy name, and the success of His Martyred Church. May He bless and guide you in the great mission entrusted to you.

With our Brotherly love and Apostolic blessing.

This letter of the Patriarch, although posted in Chicago on December 19, 1944 by Airmail (cost one dollar and forty cents) it reached Trichur only on February 14, 1945. This delay was caused due to the World War. When the letter reached Trichur he had already left for Cape Comorin. It was therefore forwarded to Cape Hotel at Cape Comorin where Mar Timotheus

was staying. That was the reason why many people at Trichur did not know about this letter. While Mar Timotheus stopped at the Travellers Bungalow at Ernakulam on April 20, 1945 while returning after his treatment in Neyyur he mentioned to the members of the church who met him there that he had been invited to go to Chicago to participate in the silver Jubilee celebrations of the patriarchal consecration of Mar Eshai Shimun. He would have liked to go for that particularly because he could not attend the consecration of the Patriarch 25 years earlier at Baquba near Bagdad. The people at Trichur did not know about the patriarchal letter received by Mar Timotheus while at Cape Comorin. That was the reason why when Mar Timotheus died a few days later, neither the trustees nor the priests were sure of the address of the patriarch: whether he was in England or in America. The trustees therefore informed the news to the Archbishop of Canterbury in England requesting to convey the sad news to the Patriarch.

Mr. N. O. Inasu, one of the four trustees, sent a petition to Bishop Pakenham Walsh in 1944 complaining against the Metropolitan.

Some of them are repetitions of what contained in the memorandum submitted to the Patriarch, printed above. Hence it is not reproduced here completely. Still, in order to get a glimpse of what this trustee complained of his Metropolitan, the first three paragraphs are given below.

1. *35 years of administration:-* It was the cherished hope of all that with the arrival of a new young and energetic Metropolitan, the Syrian Church in Trichur would

prosper under his zealous administration. But soon after his arrival what actually took place was an unfortunate estrangement with the leaders of the community which at least ended in a protracted litigation—a very expensive litigation involving several lakhs of rupees and lasting for about 14 years. During this period almost all the parish churches which were affiliated to this Church went Roman Catholic with several thousands of the adherents of the Church. But by the grace of God we completely succeeded in the case and got full possession of the Church and its properties with final award of Mr. C. W. E. Cotton, the then Political Agent. Every one hoped that with the successful termination of the case, the Church will have a bright and prosperous future. But in spite of such favourable circumstances the present position of the Church is very hopeless. There is no life in the community and no enthusiasm. Not only that, the strength of the Church is dwindling day by day many going to the other churches.

2. *The Clergy:-* Altogether 19 persons were given ordination from the members of the Church. Besides this, one Catholic priest joined this Church. At the time of his arrival there were 7 or 8 priests. All except one left the Church and became Roman Catholic soon after his arrival and the one who remained also became a

Catholic after some years. Out of the 19 given ordination here, six have completely left the Church—2 to the Anglican Church, 2 have gone for war service and the remaining 2 are outside the Church. The one who came from the Catholic Church has also left. There are now 13 clergymen and out of these, 7 or 8 are persons who had gone on account of some trouble or other and returned. In all these cases it is noteworthy that the rupture has been due to some personal quarrel or other and not on account of any difference of opinion on questions of doctrine or faith of the Church.

His policy towards the priests in general is quite un-understandable. He openly criticises and abuses them in the presence of the laity thereby causing disrespect among the people about them. If any particular priest has done any wrong or mistake he rebukes all alike irrespective of the fact whether all have done any wrong or not. Not being satisfied with such rebukes he also showers abuses on the priests as a whole from the pulpit very often.

Educated clergy is an anathema to him. He is dead against the higher education of the clergy and will never allow any one to go in for higher education. Consequently uneducated men are preferred; but never gives them any higher training which is so essential to make one an ideal priest.

3. *Financiel Policy*:- At the time of bringing the Bishop it was stipulated,

properties worth 50,000 rupees should be assigned for his maintenance, After his arrival here he has undertaken four journeys costing on the whole more than Rs.60,000/- and for a purpose not directly connected with this Church. All collections made from the congregation are to be in his hands alone. So also all collections made in the name of the Church are to be in his hands. The amount thus collected is very seldom spent for the interests of the Church. It is kept by him for his own personal use as he doubts whether this people will lard him in any disaster.....

The fourth paragraph dealt with the future of the church. Mar Timotheus was said to have stated that he would be the last bishop of the Church. Mr. N. O. Inasu stated that "To say then, that this church has no future and not to work for it, is the most unkindest cut of all."

The fifth paragraph spoke of the sermons of the Metropolitan. "There is no theme or subject for the sermons. The occasion is availed to make individual attacks against particular persons or priests whom he dislikes" The next paragraph blamed the Metropolitan for not translating liturgical books into Malayalam, and for not giving permission to those who took the initiative.

In the seventh paragraph, Mr. N. O. Inasu stated that Mar Timotheus was unnecessarily accusing them that they did not cooperate with in the establishment of the Seminary. What was urgently needed, according to him, was to find fields for work for the graduates of the Seminary.

In the final paragraph it was stated that the vast majority of the members of the church had become indifferent. "No one takes any interest in the church matter and if there is any one who takes any interest he will be snubbed and abused like anything so much so all have become hopeless of the future of the church." This memorandum also blamed the Metropolitan for alienating the sympathies of men of money who could save the church from financial crisis.

Since Pakenham Walsh was known to the church leaders at Trichur for nearly four decades, Mr. N. O. Inasu felt that the British Bishop would suggest a panacea to the problem of the Church at Trichur. But the British Bishop could not accomplish much except to write to Mar Timotheus regarding the same in a handwriting which Mar Timotheus found it difficult to decipher.

Out of the Deacons ordained in 1939 M. T. Joseph and P. L. Timothy left Trichur and found employment outside. Deacon P. V. Chakunny who had joined the Mar Thoma Church in 1927 and had been taken back after twelve years and re-ordained as a priest, left again. The Rev. P. L. Francis B. A., L. T., who was the headmaster of the Chaldean Syrian High School, left the Metropolitan. Even his spiritual first born the Rev. Poulouse Konikara was not on good terms. Only two clergy, Deacon P. T. John and Deacon M. O. Varghese remained very close to the Metropolitan.

Mar Timotheus had announced to the clergy in 1939 that he would not ordain any more clergy, even if his hands were cut. In 1939 when Mar Timotheus ordained deacons, he told the candidates not to follow

the existing clergy. "If they go east, you go west. If they proceed to the north you turn to the south." To remedy the shortage of the clergy Mar Timotheus ordained Deacon P. T. John, his favourite at that time, as a priest. This was the last ordination which Mar Timotheus performed and the only one at Mar Aprem Church, Nellikunnu. It was on 28 December, 1944, four months prior to his death.

Mar Timotheus wrote or received about eight thousand letters since he arrived in India. Among those who corresponded with him the Rev. Poulouse Konikara has the first place among the priests. Deacon C. J. Chacko has the first place among the deacons. Mr. N. O. Francis brother of the trustee Mr. N. O. Inasu, wrote more letters than any other laymen. The letters written upto 1923 were filed properly while the letters received afterwards were kept in the separate envelopes in which they arrived.

About his friendships: he kept contact not only with Christians, but also with Hindus, Muslims and Jews. His friendship with these people were always warm as is evident from his enormous amount of correspondence as well as from the warm reminiscences of the friends whom he came in contact with.

His domestic staff adored him. His cook, Thomas, driver P. R. Sankaran and others developed lasting friendship which made the servants to continue their services to his successor. The driver Mr. P. R. Sankaran, a Hindu, who is still at the Metropolitan's Palace, is ever grateful to Mar Timotheus. It is not the meagre remuneration that keeps him here ever since 1933, it is devotion to Mar Timotheus whose blessings, he believes, has sustained him.

He was always happy in the company of children. The children not only respected him but also loved him. Even though it pained when the Metropolitan affectionately slapped on their face, they smiled.

Mar Timotheus loved pets. He had cats, sheep, deer, birds etc. He loved them all. A Hindu friend, Advocate Sankara Poduval, wrote:

It was a treat to see Mar Timotheus talking in Syriac in terms of endearment to his beautiful cats, sheep, deer and birds, and playing with them, and who reciprocated their feeling of affection towards him.

Mr. Isaac Simon, his compatriot, followed him always ready to help him. The Hindu lawyer referred to above described this loyalty as of "the bull dog type", ready to sacrifice himself to shield his only support in life.

Mr. N. O. Francis, who was a contractor in Travancore, was a constant help to Mar Timotheus, especially at a time when his elder brother Mr. N. O. Inasu was moving away from the Metropolitan. When the senior priest the Rev. Poulose Konikara sent his resignation in 1941 and the letter was published in a local newspaper without the knowledge of the priest, it created a crisis. Mr. N. O. Francis who heard about this deplorable situation rushed to Trichur and talked to the Metropolitan and to the Rev. Poulose Konikara. As he was close to both persons, and as a cousin of the father-in-law of the priest he succeeded in effecting a reconciliation between the two. In that moving moment in the presence of Mr. Francis, Mar Timotheus placed both his hands on the shoulders of the priest and told "You are my spiritual first born, it is

your privilege to preside over my funeral service." That averted a crisis of leadership after the funeral¹ of Mar Timotheus which was to take place four years later: also he provided leadership for the four years following the demise of the Metropolitan.

The post-memorandum period was not pleasant. The Rev. P. V. Chakunny published a series of lengthy pamphlets under the title "Heap of Haughtiness" decrying the administration of Mar Timotheus. The separate service conducted by him at the Orthodox Syrian Church was called "Subara" service. The "League" members were not permitted to receive Holy Qurbana in the Church. Although reconciliation had been effected between Mar Timotheus and the senior priest, the relationship between them was not cordial as it was before.

The Rev. Francis Peringai resigned from the Managership and later was relieved from the Headmastership of the Chaldean Syrian High School. The resignation was demanded by the Metropolitan due to his involvement in a "clergy strike" to which the clergy was forced to resort, under the leadership of the Rev. Antony Chackola, when their meagre salary was not paid for several months (See Page 293).

Some time later the Metropolitan formed a Management committee out of the staff in which the headmaster had only one vote during the decisions. Also the Metropolitan appointed an outsider to collect the fees and submit the accounts to the Education

1. Mr N. O. Francis was a greater help to the successor of Mar Timotheus. He corresponded with the newspapers defending the faith and past heritage of the church. At the age of 82 he continues to serve the church as one of the four Central Trustees.

Department. The Rev. Francis Peringai pointed out to the Metropolitan the irregularity of this procedure. He told the Metropolitan that he did not want to be a member of the school committee but he would direct his attention to his teaching work as the head master. Mr. Venkatachala Iyer, the then School Inspector, found this out during the inspection of the school. Later he gave a long report of the unhealthy atmosphere of the school warning that the headmaster should be given his due place in the school. The damaging report was handed over to the Metropolitan who was advised to relieve the Head master to avoid the tension. Thus the Metropolitan asked the paid manager Mr. T. I. Antony to relieve the head master for exclusive church service. The Education Department rejected the Manager's action; for they knew that there was foul play. But after an year the government of Cochin confirmed this relieving order. But the same government took the Rev. Francis Peringai into government service.¹

The silence of the Patriarch was also distressing. Thus the last months of Mar Timotheus were not altogether pleasant.

1. Since his retirement as the District Educational Officer of Trichur on September 28, 1957, he is very active in church service even at the age of 74.

CHAPTER IX

DEMISE & FUNERAL

In February 1945 Mar Timotheus went to Cape Comorin for rest and treatment. From there he proceeded to the Mission Hospital at Neyyur near Nagercoil.

In April he returned to Trichur after his treatment at Neyyur. He stopped at the Travellers Bungalow at Ernakulam on his return journey. The local members of the church met their beloved Metropolitan. He was looking happy. He was carrying some shells from the Cape Comorin. When he was asked why he was carrying such shells, he replied that it was for his children at Trichur. He always liked the children who flocked to Metropolitan's Palace with fear and respects for the old man with white hair. He had also taken with him his pet, a sheep. He insisted at Ernakulam that they should give food to the sheep first before he himself ate.

On April 20, 1945 Mar Timotheus reached Trichur, accompanied by Deacon M. O. Varghese. On Sunday, April 22, Mar Timotheus celebrated Holy Qurbana at Mar Yokhanan Church. As he was not looking very well he was advised not to do service that Sunday, as he was expected to be seated in the car for the palm

sunday procession the following sunday. Still Mar Timotheus went to Church on April 22, as he had not attended any service during that Lent Season. But before he completed the service he swooned exhausted.

Dr. P. N. Krishna Iyer was visiting Mar Timotheus daily and doing the needful. But after returning from Neyyur, he never actually improved, though there was no had symptoms till saturday the 28th. On that day after the evening meal Mar Timotheus came out to have a wash and brush the teeth when he felt dizzy. But the deacon on attendance helped him and took him to bed. Till that day he had come out to the front portico to take his meals and he had even intended to take part in the Palm Sunday procession. But after the dizziness Mar Timotheus was advised not to move about and was taking his meals in bed.

The Palm Sunday on April 30, 1945 was a special day. Due to his sickness the Metropolitan could not be in the procession as usual. But the procession went to him instead. The procession with palm leaves and songs entered through the main gate of the Metropolitan's Palace instead entering through the front of the Big Church. When Mar Timotheus heard the Palm Sunday songs in Syriac sung by the Sunday School students he stood near the window and watched them sing.

On the 30th itself he had a talk with a few persons and the doctor left only after 9 P. M. Mar Timotheus was quite conscious and could attend to his needs till the last minute. He retired to bed just after 9 P. M. The unexpected thing happened at about 9. 45 P. M. Mar Timotheus never knew the pangs of death. It was as quick and calm as sleep itself and he

literally slept in Christ. None expected the end would be so near. Mar Timotheus might have been expecting it for he received Holy Communion on Sunday April, 22 as soon as he returned from Neyyur. On the morning of Monday 30 he wanted to cable about the illness to His Holiness the Patriarch and the family at Iraq. He has said nothing about what has to be done after his demise,

The plaintive peals of bells, ringing endlessly at an untimely hour of the night, from the various parish churches created an ominous foreboding. Soon the news spread like wild fire in the town and its neighbourhood. There was a steady stream of mourners and visitors to the Metropolitan's Palace near the Big Church. Soon the premises of the Metropolitan's Palace turned into a vast sea of sobbing people. The lugubrious faces of the men and women gathered in the compound clearly proclaimed that they were stricken with overwhelming grief.

The next morning the dead body was moved to the Big Church at 8 a. m. where it "lay in state" until 8 a. m. on wednesday. According to the custom of the Church of the East, the Metropolitan in his official robes was placed in a sitting pose on a chair during his "lying-in-state," and the funeral procession. In the same sitting pose, he was buried.

To pay their last respects, thousands of men and women, Hindus and Muslims, and Christians of all denominations, visited the Big Church where Mar Timotheus "lay in state" on Tuesday May, 1. There was a regular outflow of people going out of the church after seeing the mortal remains of the Metropolitan. Most of them were silently weeping, overwhelmed with emotion.

Their casual remarks and references indicated why this great Metropolitan was loved and admired by all who came into contact with him. A Roman Catholic woman was saying, "A good bishop, capable of healing persons vexed with unclean spirits, left us for ever. A heavy blow to the people of Trichur and its neighbourhood. Where shall we go next when the spirits of unclean devils attack us?" Thousands still remember with gratitude how their dear and near ones, possessed of evil spirits, were healed by this gifted bishop. The divine spark in his magnetic eyes was a terror to the evil spirits.

A learned Brahmin doctor was telling his friend "He was really a man of God. I mean this Nestorian Bishop. There was something in his eyes which quietened the convulsions of hysterical persons. I have seen with my own eyes wild and violent patients becoming calm and placid after drinking water blessed by this bishop." A poor humble carpenter was mourning, "A pious man. Where shall we find another like him?"

When Mar Timotheus died in 1945 some Roman Catholics in Trichur predicted that it was the end of the Chaldean Syrian Church in Trichur. When the bell was ringing, announcing the death of their spiritual leader on April 30, 1945 and old woman full of tears was running to the Metropolitan's Palace to visit the dead body of Mar Timotheus, A Roman Catholic woman shouted and said "Old lady, no need to rush to Big Church. Everything is over. Now you better go to the Roman Catholic Church"

On Wednesday the 2nd May, the funeral procession started at 8 A. M. and ended at 12 A. M. The body was interned in the small church adjacent to the

Big Church at about 1 P. M. The funeral was a fitting ceremony to the greatness of his personality and to the love and respect the people had for him and any one had nothing but praying for it. The grave was filled up with incense.

When Mar Timotheus died, several prominent members sent messages of condolence. It has been noted earlier that he was not friendly with the Roman Catholics. But due to his disappointment in England and America, and for some other reasons his close friendship with the Anglicans began to decline. It was in this context he came into closer contact with the Roman Catholics. The following message of condolence sent by Bishop George Alappat the then new Roman Catholic Bishop of Trichur speaks of this new friendship.

It was with very great sorrow that I learned of the sudden demise of His Grace Mar Timotheus. We were just starting our friendship when he was taken from our midst. In fact I had done every thing necessary for his stay in Yerkad for this summer. Later, on medical advice he changed his plans at the last moment. On the eve of his departure for the Cape he bade good bye to me with some anxiety for his health. We often discussed the aided school problem common to both of us. Thus I have lost in him a good friend and advisor. May His Soul Rest in Peace.

The loss of your community is really irreparable. Kindly accept my sincere condolence. May the Lord comfort you and

enlighten you in this dark and sorrowful hour.

The Roman Catholic Archbishop of Ernakulam Mar Augustine Kandathil also had occasion to have acquaintance with Mar Timotheus as Mar Timotheus used to attend the Durbar at Ernakulam. Moreover, he often visited Ernakulam for meeting the Maharaja, Dewan and the British Resident. During his trips to Kottayam or Trivandrum he used to halt at Ernakulam, often at Bolghatty Palace or at the Travellers' Bungalow. In his condolence message the private secretary of the Archbishop of Ernakulam conveyed the anxiety of the Archbishop concerning the future of the church at Trichur.

According to the instruction of His Grace the Arch Bishop, I acknowlekg receipt of the message about the sad demise of Mar Timotheus. His Grace is very much acquainted with the deceased Metropolitan and most deeply regrets his demise. Since His Grace is not in the best of his health, he has ordered me to express his feelings of condolence. He is very anxious about the future of your church. With my own personal expressions of condolence and sincere regards.

The sad news of the death of Mar Timotheus was conveyed to the members of the patriarchal family who were living in Cyprus at that time.¹ Mr. Zaiya Mar Shimun, the uncle of Patriarch Mar Eshai Shimun, wrote a letter of condolence to the trustees at Trichur.

1. The Patriarchal family later moved to Ealing near London and later to San Francisco in America.

Sirs:

Your letter dated 3-5-45, containing the sad news about the death of my beloved Mar Timotheus Metropolitan, was received with deep regret.

His Grace devoted most of his life to the holy work which he was called for. No doubt you have been rather lucky for having possessed such a Metropolitan like the late Mar Timotheus. His zeal, energy, work and devotion to church leaves a gap hard to forget.

Be brave, courageous, zealous, patient, carry on the work according to the scheme tabled by His Grace late Mar Timotheus till you hear from His Holiness Mar Shimun Patriarch. His Holiness the dignitary of the church is seriously studying the matter over.

On 20th May a divine service and Holy communion were celebrated here (in Cyprus) by His Grace Mar Yoseph Metropolitan in the memory of His Grace Mar Timotheus.

I have conveyed your sympathetic message of condolence to Lady Surma the rest of our family. We all share grief at the great loss.

I am writing you His Holiness' address.

As usual a big feast was arranged on the 41st day after the death of Mar Timotheus, On June 10, 1945 a feast was given to all the people. Many non-Christians participated in this feast. Several Hindu

political leaders such as Mr. C. Achuta Menon, (the present Chief Minister of Kerala) were among those volunteers who kept themselves busy by serving rice and curry to the thousands of people who flocked to partake of this food.

The government was also kind enough to make rice available for this big feast. The Maharaja of Cochin was personally interested in this feast in honour of a man who had impressed upon the minds of the people by his life of social concern for the poor and the needy. The trustees of the Church had personally presented a petition to the Maharaja for the grant of rice for this feast.

The Sarvadikariakar Mr. P. D. Nandana Menon wrote to the Food Department on June 5 as follows: sanctioning for the conduct of the above feast with 500 *Paras* (about 5000 Kilograms) of rice.

I am commanded to inform you that in view of the importance of the function to the community His Highness is pleased to sanction the request of the petitioners to collect and to transport 500 paras of rice from the rations allowed to the community to Trichur and conduct the feast.

I have the honour, therefore, to request you to issue necessary orders accordingly.

Two years later, a souvenir was published by the church in which the services rendered by Mar Timotheus were hailed and remembered with gratitude. Mar Shimun writes in that Souvenir:"

During his nearly forty years of service amongst you, he laboured like a faithful shepherd feeding the spiritual flock of his

Master on the green pastures of the true faith and defending it against the many enemies of the truth. His labours be an illuminating example to the clergy and the faithful of the church of India, and that they follow his foot-steps in the gallant spiritual fight which Mar Timotheus laid down at His Master's call for the greater service in the realm above, is our earnest prayer before the throne of the Eternal Majesty.

Among the several other messages, a few words from that of Hindu Ex-Minister is worth reading in order to get a glimpse of the personality of Mar Timotheus. Dr. A. R. Menon writes:

His personality was remarkably striking. He was one of the most handsome men I have ever seen. His noble face, clear-cut features, kindly eyes and smiling lips gave a sense of peace and happiness to those who had the privilege of approaching him. He was absolutely free from communal prejudices and religious intolerances. His palace was open to all communities and he was in a way particularly glad to receive followers of other religions.

The testimony of an important personality such as Bishop Pakenham Walsh regarding Mar Timotheus cannot be overlooked. Recalling the part he played for sending Mar Timotheus to India in the first decade of the present century he writes:¹

1. Message of Rt. Rev. H. P. Walsh dated nil sent from Christu Sishya Ashram, Tadagam, Coimbatore, Taken from Souvenir of the all India Chaldean Central Association No page number.

I was asked by him (Patriarch) to visit the Church in Trichur and to send full information about their recent history and present condition and I spent three days with them compiling my statement, as the result of which the late Bishop was sent out.....I come to know of his life of prayer, his love for the poor and needy and the gift of Divine Healing which God had given him, It has been a privilege to have been allowed to know him, and to have been able to help

him by my prayers.

Regarding his interest in the civic affairs of the Church Dr. A. R. Menon in his above mentioned message says.

He took a keen interest in civic affairs of the town and during the period of my Chairmanship, I had on various occasions the misfortune of being the unfortunate target of his criticism of Municipal affairs. It is only fair to add that his criticism was invariably just and fair, "Cleanliness is next to Godliness" was his motto in life and he could not tolerate dirt, filth and squalor that he saw around him and he attributed these state of affairs mainly to the indifference and inefficiency of civic administration.

The above statement also made reference to his interest in the national affairs. He did not neglect the body for the sake of soul. He knew that he could not be a good Christian closing his eyes to the poor and the sick. Dr. A. R. Menon states.

In politics he was a progressive democrat. He was always in favour of changes consonant with the spirit of times. His sympathy for the poor and compassion for the sick were well known. These traits in his character drew him irresistably towards the great personality of Mahatma Gandhi of whom he always spoke with great affection, respect and veneration. Like Mahatmaji he worshipped "God as truth and truth as God." He could not tolerate falsehoods or brook deceit.

Concerning the conflict between Mar Timotheus and the party under Augustine Cor-episcopa, Advocate Pothuval opines:

The vigourous and enthusiastic work of Mar Timotheus was for a time appreciated both by the congregation and by the clerks in Holy Orders, including the Cor-episcopa. But the new Metropolitan, in endeavouring to bring about religious reform, insisted on the elimination of some *mamool* (orthodox) practices and observances: he was opposed to image worship in any form whatever as also to lavish expenditure on Church festivals. He enforced strict discipline among the priests. He started a seminary, imparted religious instruction and ordained priests, who had completed their courses of study and became duly qualified.

As a friend of Mahatma Gandhi, he was interested in the uplift of the depressed classes. Advocate Pothuval refers to one such instance.

At a meeting at Pudukkad, of the submerged classes, over which he presided, he referred to the Panchamas (submerged classes) as representing the thumb of one's palm. In numbering the fingers of the palm, South Indians begin with the little finger as number one and proceed till you get to the thumb as the fifth. The fifth finger, the thumb, is the smallest, said His Grace, but it is the most serviceable; and in the like manner, the Panchamas are the most serviceable among the castes and they should, on no account be discarded, but should be won over and their services utilised for the benefit of all.

Regarding the faith healing conducted by Mar Timotheus the following testimony of this Hindu lawyer cannot be discarded.

Even non-Christians believed in the efficacy of his prayers and His Grace was often called in to treat chronic and difficult cases of mental disorder. Epilepsy and Rheumatism. His Grace would offer prayers by the bed-side of the patient, sprinkle either consecrated water on him or mark the sign of Cross with water on the forehead of the patient and talk encouragingly to the sufferer. I have myself come to know of some instances of such "faith cure" effected by His Grace.

It is an open secret that the final years of Mar Timotheus were not entirely happy. That fact was known to the congregation from the speeches he used

to make at the Big Church during the Sunday morning holy services. He did not hide his anger and disappointment against some prominent trustees and clergy.

The news of this sad commentary of affairs towards his last days had spread even outside the members of the community. Advocate Sankara Poduval refers to it in the following statement.

The concluding chapter of Mar Timotheus life-story is sad to think about, Long and continuous stay in lands entirely different from his home caused ailments which gave him increasing distress. He had to go to various places for medical treatment without getting any substantial relief. Some of his malcontent parishioners tried to spread vicious propaganda that His Grace longed to return to the land of his birth, taking with him the Mission funds in His Grace's hands. May God forgive them. These accusations augmented his mental worries. His Grace has told me that he would like to return home if his ailments persisted and that he would leave his savings for the upkeep of the schools that he has started at Trichur, but he could not do it because he gifted almost the entire amount at his disposal to save the Church in Malabar from a financial crisis.

The Assyrians are grateful to Mar Timotheus for the great services he had rendered to the support of the Assyrian refugees following the first world war. The Assyrians belonging to the Church of the East should never forget the man who organized the first Assyrian

Church for the Assyrian immigrants in America. Mr. David B. Perley, a well known attorney and one of the most respected American Assyrians, wrote the following in 1947 regarding Mar Timotheus.

In points of ecclesiastic piety and moral virtue the late Metropolitan was unexcelled.

We are not unmindful of the good fight he waged so fearlessly in behalf of the Assyrian Nation and Church in the Baqubah Camp and at Geneva. Mar Timotheus was the champion par excellence of the cause of Christ; for, in fighting the battle of the Children of the East, he was fighting for the Kingdom of Heaven on earth. It was their antecedents who evangelized all of the East and it will again be their descendants who will prove their evangelizing proclivity once their corporate, continued existence is guaranteed.

CHAPTER X

CONCLUSION

In the foregone pages, we have seen the life of a Christian who dedicated his life for the cause of the survival of the ancient Church of the East in India. The pages of this biography has unveiled many facets of his career. Aglimpse into the history of the Church in Trichur is also seen.

This biography took the shape of an autobiography in several pages. The writer has done it deliberately. Mar Timotheus did not have the energy or peace of mind to present to posterity a record of his struggles and achievements. This book, therefore, made him speak to us directly, through the excerpts of his letterers and telegrams. The present author has spared no pains to make this biography balanced and unbiassed.

The readers have been presented with a panoramic view of the places he visited, the issues he faced and the opposition he encountered. The story of his life is drawn on a world-wide canvass colourfully. In some pages it has a propensity to read like a novel.

As for historical sources, the writer has unearthed many facts hitherto unknown. As a student of

the Church History, the author has tried to keep intellectual honesty and historical accuracy. No attempt has been made to jump into unnecessary conclusions.

Regarding the many issues unfolded through the foregone pages of this biography, the writer has chosen to refrain from commenting on all of them. Since the writer was not at all involved in any of the issues discussed here, he decided to leave most of the issues without comments. Nevertheless, he has attempted to bring to light almost all the vital issues that affected adversely or favourably his long career.

Mar Timotheus is considered as a saint by most of his admirers. It is also possible that he would have been canonised if he were in a different Christian denomination. But in the Church of the East, there is no practice of canonisation in the recent centuries. Therefore his name may not appear in the list of the saints of the Church. But he has already found a place in the hearts of many people in and around Trichur.

Many Christians and non-Christians daily visit his tomb. They ask for his blessings on their personal needs. He is a guardian angel to many. They light their candles near his tomb. They kneel and pray there. They place their offerings in his honour.

On the other hand, some think of his failures and shortcomings. Indeed he was a human being. He must have made mistakes like other mortals. But saints are not free from failures. Moreover saintly persons need not be the best administrators. As noted in this biography, some people consider him a poor or weak administrator. What would Peter and Thomas, the apostles of Christ, have done if they were to

appoint managers for schools or to run a printing Press or such mundane matters?

Mar Timotheus was jubilant on several occasions. He was sad many times. He worked hard some time. He was inactive on other occasions. He loved the clergy dearly. At the same time his relationship with the clergy was strained. He loved laymen. He was bitter against some of them. He loved the patriarch and worked tirelessly for his survival. He attacked the same Patriarch bitterly on some issues.

His life of prayer was the secret of his success. He woke up very early in the morning and spent a full hour in the prayer room. In the afternoons also he spent a long time in prayer room. Several Hindus came to take the water he blessed to be sprinkled over their paddy fields. He experienced joy from the life of prayer. It spread blessings on him and on others. Mar Timotheus could not have carried on the burdens without the strength he gained from a life of prayer,

He was a friend of the Maharaja as well as the British Resident. He was at the same time the friend of the poor and afflicted. He felt at home in the company of the Governor and the Viceroy. He was equally at home in his interviews with Mahatma Gandhi and Jawaharlal Nehru. How could one respect Gandhi and Nehru at a time when they were trying to overthrow the British rule of the Governor and Viceroy with whom he was cultivating friendship? An ordinary person could not accomplish it.

How could the rich and the poor admire him today? He was close to people without any consideration of money. He was loved by people, irrespective of caste or creed. Both the Hindus and the Christians

admired him. The children adored him. The old people equally respected and loved him. In his youth as well as in his old age he captured the love and respects of most of the people he came in contact with.

His tomb is visited daily by the devotees who offer prayers there. Many believe that they get divine blessings by praying at the tomb. There lies a man who through his life of prayer, captured the admiration of the faithful. His passing away from this world did not push his memory to oblivion. The rich and the poor, irrespective of caste and creed, continue to glorify God for the life of a man, whose life was an example of the total devotion to the Master who called him to a life of witness and service.

After his death, attempts were made in India to cherish his blessed memory. The establishment of the Mar Timotheus Memorial Orphanage in 1962 is a fitting memorial to the honour of the man who had great compassion for the poor. In 1973 the construction of the Mar Timotheus Hospital was begun as a development programme of the Orphanage. In addition to this, some institutions have been named after him. All these tangible evidence and deep devotion in the minds of the faithful would continue to render effective testimony to the man from Turkey who laboured and was buried in the Indian soil.

Mar Abimalek Timotheus was brought to India in God's own providence. A little *obscure* boy from the village of Mar Bhesho from the Kelaita family became one of the strongest warriors for Lord's Kingdom in this distant land. God blessed him abundantly. We are the fruits of his labour. We are proud of him. We are grateful to him. May his soul rest in peace.

APPENDICES

APPENDIX I

FELICITATORY ADDRESSES

Celebrations and litigations seem to be the two pastimes which the Syrian Christians in Kerala enjoy. The celebrations consisted of processions, band, fire-works and felicitatory Address.

Mar Abimalek Timotheus had received several felicitatory Addresses during his life time. The Trichur congregation seems to excel other congregations in presenting Felicitatory Addresses to their Metropolitans. Therefore it is not a wonder that we see a large collection of these Addresses in the Metropolitan's Palace. Many of them are beautifully printed on silk cloth decorated with laces. Others are on paper. Several of these are framed and are hanging on the walls of the Metropolitan's Palace.

An address was presented to him upon his arrival at Trichur in February 1908. As we have seen in the second chapter of this book this address referred to the past history of the community, a useful historical treatise. It also speaks of the prosperity of the community at the time of the arrival of Mar Timotheus.

The Addresses help us to trace a connected historical record of the main activities of Mar Timotheus. Some of them refer to his tours abroad, which help us to trace them and their purposes. It is very helpful since other records are lacking to show the details of the tours he undertook.

These addresses are, of course examples of the literary genius of the man who wrote them.¹

1. On February 28, 1908 the day after the reception to Mar Timotheus' Mr. Lonappen Kadavi of Ollur who wrote the Felicitatory Address complained to the trustee Mr. Pallan Kunjuvareed for not paying his fee as well as not sending the printed copy.

On the occasion of a visit to Pattikat, 8 miles east of Trichur, on June 8, 1909 Mar Timotheus was given a felicitatory address.

We shall certainly be failing in our duty if we do not avail ourselves of this opportunity to acquaint your Grace, our local spiritual Head, of the kindness which we have throughout experienced at the hands of the Government of His Highness, the Maharaja. The recent sanction accorded by Mr. C. Mathai, Assistant to the special Educational Officer, is the latest instance of the paternal care which our benign Government bestowed on our poor congregation.

In conclusion, we hope that this visit of of your Grace in connection with the opening of the educational institution referred to above, will be fraught with a bright and prosperous future to us and we pray our Heavenly Father that He may pour forth His choicest blessings on your Grace and that your Grace may enjoy a long lease of healthy and useful life as our good and kind guardian.

The address dated June, 12, 1919 thanks God for the safe return of Mar Timotheus to Trichur after his visit to Iraq. It says "the four months of your grace's absence here weakened us to feel like sorrowful centuries. It goes on to express their regret in not being able to have the advice and guidance of the Metropolitan for the period of four months. Nevertheless, the faithful in India comfort themselves realising the fact that Mar Timotheus had gone to the Baquba desert for the service

of his Assyrian brethren.

In an address presented to Mar Timotheus on July 16, 1920 the members of 'The Ancient Syrian Seminary Fund' is expressing their great joy because "you have recently ordained ten persons to the various ranks of the clergyhood." The first paragraph states that it is a usual custom to submit a memorandum in the anniversary of this organisation. In the fourth paragraph, however, we understand that the Address is also meant to be a farewell to the Metropolitan whom "we understand that it is possible that you may leave us temporarily to lead to the way of peace our brethren the Assyrian Christians who are suffering from the cruel European World war".

One important matter ought to be brought to our notice from this Address. It speaks of the untimely death of Poulouse Mar Shimon. It further prays for the departed soul as well as expresses sympathy to the bereaved family. One significant and serious omission is the fact that there is no mention of the incumbent patriarch who was consecrated on June 20, 1920. By all probability the news must have reached Trichur by July 16 when this Address was presented. The probable reason for this omission is the fact that the Indian Church did not recognize the consecration of the boy patriarch at this time.¹ The older clergy report that we were praying in the litany for the "vacant patriarchate" for a long time. Mar Timotheus recognized the patriarch Mar Eshai Shimun after Mar Timotheus himself had been appointed as the "Regent to the Patriarch" when he reached Iraq.

1. It is also possible that the maternal uncle of the Patriarch, himself must have withheld the news of the consecration of the Patriarch until the arrival of Mar Timotheus in Iraq.

The address dated February 14, 1926 is an address¹ of welcome to Trichur after his third tour abroad. This welcome is significant because it is given to the Metropolitan because it is an occasion of jubilation due to the fact that his faithful obtained possession of the Valiapally. The history of the events leading to the award of Mr. C. W. E. Cotton is traced here briefly.

The address also records the gratitude of the congregation to the Rev. Poulose Konikara,² the senior priest who managed the administration of the church. It further states that a new parish has been started at Kallur and places of holy worship arranged at both Kallur and Thirur.

The first line of the final paragraph has a note of great hope and expectation for the future progress of this church. It reads: "By the grace of God, after ending the evil days, this church has now reached the dawn of a bright future." This address ends with a word of appreciation of Sir Rama Varma, the abdicated King of the Cochin State, who presided over this function despite his old age.

An address dated December 12, 1932 presented by the Manager, teachers and students of the Chaldean Syrian Church schools mark the occasion of the Silver Jubilee of the episcopal consecration of Mar Timotheus Metropolitan.

This address informs us that there are six schools including one English Middle school³ with a total

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1. Printed in silk. Malayalam printed at the Mangalodayam Press at Trichur. Presented by the clergy and laity.
 2. He functioned as the Administrator after the demise of Mar Timotheus in 1945 until his death in 1949.
 3. At present the Chaldean Syrian High School. The church has only six schools, two of which are high Schools. The school at Kallur, came under staff management. The School at Pattikad has become Government School.

strength of 1500 pupils. This also speaks of the past glory of this ancient church when it had several schools of its own.

To mark the silver jubilee, the clergy and laity presented an Address in English. In this address dated December 28, 1932, the members of the "Chaldean Syrian community of Malabar" felicitates their beloved Metropolitan.¹

A quarter of a century is no small slice of the sum of days allotted to man, and if the best portion of a good man's life, as the poet says, consists of his little unremembered acts of kindness and love, the record for twenty-five years of such altruistic service must be full enough. The present occasion calls for a reminiscential pause. Silver Jubilees do not occur every day. And when, as is now the case, the jubilee is that of one whose life is so intimately bound up with that of his community and has being, we who belong to that community and represent the faithful remnant of an ancient Church, may, without offence to your modesty, be permitted to roam awhile in the arbours of memory and linger over the green plots and flower-beds of grace, whose fragrance proclaims to all the world your unremitting husbandry and trusty stewardship in the service of the Master.

Regarding some of his achievements the third paragraph of the Address states;

1. Some of the addresses were written by the Rev. M. P. Francis who is the author of several books and booklets in Malayalam and in English. He is a gifted writer in both these languages.

In the initial stages of your spiritual ministration, Your Grace had to force your way through difficulties and dangers which would have baffled the zeal of a less resolute man. A protracted and ruinous litigation was wasting the energies of our community. Ecclesiastical activities were at a discount. The people were enfeebled and disunited. But your Grace stepped into the breach, and infected us with somewhat of your own enthusiasm and perseverance. The wavering were reassured, the differences closed, and a united front was presented to the work. Nay, more—your Grace found time, amid the worries of those anxious days, to lay the foundations of enduring institutions. Sunday Schools were widely organized, and as many as 1300 pupils began to receive the benefits of religious instruction. A seminary was established on a modest scale. Devotional and Theological manuals were published in Malayalam. The beginnings of a Press too were made in order to meet the requirements of a democratic age. The beginnings were unpretentious, it is true; but they contained the seeds of future growth and prosperity.

After making mention of the Cotton's award, tours to Iraq, America; etc. the Address further mentions:

It is the distinctive feature of your Grace's whole career that is capable of higher things as you are, you should have to our good fortune confined your unequalled powers of

organization and leadership to a comparatively narrow sphere and made up for such limitation by intensive and zealous work for the poor and the down trodden. Your love of the Church has been so abiding and single-hearted that it has made light of every impediment, dispelled every apathy, roused the lukewarm, sunk all differences, and formed the rallying-point of all the divergent elements of the community. Your affable ways and accessibility to all your enthusiasm for every noble cause and marked public spirit, have called forth the love of everyone who has had anything to do with you at any time.

In reply to this very excellent and detailed Address, Mar Timotheus replied:¹

Ladies and Gentlemen

I am no English scholar and no public speaker. Please excuse me, therefore, if my language is halting and my common-place ideas but clumsily expressed.

First and foremost, I offer my sincere and humble thanks to God Almighty for His kind guiding hand extended to me during all these years. When I think of my own unworthiness and physical unfitness for the task I am called to, I cannot but declare with every breath of mine "Praise be to Him for His unspeakable gift." May be it is our good God's Providential plan to get His mighty things done by such unworthy ministers,

It is a matter of no small regret, that the major portion of the past 25 years was taken up by the unhappy litigation which was in reality a fiery ordeal to all of us, a passage through the barren wilderness as it were. Let us hope that we too were, as the Israelites, passing through a course of training and gaining practical experience in waging spiritual warfare for the establishment of the Kingdom of God. The words of the Psalmist have been verified in us. "Thou hast made us enter through fire and through water; and thou hast brought us into a place of relief.

In the address you refer to my personal virtues. I do wish I really possessed such virtues. The Church of the East has never had anything to do with politics; but has always tried to walk in the footsteps of the Master. It is my ambition as a humble minister of that Church to be true to our glorious traditions and pray that the all merciful Father may make me worthy to bear fruits of His Divine Grace for the benefit of all. May He help me to realise the ambition.

While concluding his reply the Metropolitan thanked the Royal Family and such worthy personalities present for the function.

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1. Fortunately we have a typed copy of his reply. Usually only the Addresses are preserved. Replies are extempore speeches and therefore no script is prepared in advance. This however, being a very important occasion attended by the members of the Royal family of Cochin State, the Metropolitan had a typed copy for his reply. Only two pages are seen. Perhaps the third which was probably the last page is missing.

I shall be failing in my duty if I do not express my deep sense of obligation to the Royal Family, so aptly represented here by such worthy personalities, I had the privilege, immediately after I reached the country, of bearing a letter of introduction from the late lamented Patriarch Mar Benjamin Simon to His Highness, the late Maharaja in which I myself and my community were commended to His Highness's special protection and care. I can now say that the response has been cordial enough. I am happy to say further that His Highness our present Gracious Maharaja is following the footsteps of His Highness's predecessors.

Various parishes also submitted Addresses to Mar Timotheus. On January 19, 1933¹ Mar Thoma Sleekha parishioners at Pattikad submitted an Address printed in Malayalam language in yellow silk. This address is meant to congratulate Mar Timotheus upon the silver jubilee of his episcopal consecration. It further states that his visit to this parish, which was the most distant parish of our church in India, was a happy occasion as the get together of parents and children after a period of separation.

An address in Syriac language was presented to Mar Timotheus by the clergy to mark the occasion of his *Shashtipoorti*. It is dated according to Syriac reckoning Ab 15, (August 28) 1938 of the Lord. This Address is written by Deacon Yokhannan, son of Thoma

1. January 19th is the day of Epiphany according to the eastern calendar. This parish celebrates Epiphany as their annual parish festival just because their parish festival, i. e. St. Thomas Day falls on July 16th in the heavy rainy season.

of the family of Pudukattukaran. It is composed in old Syriac poetry, consisting of stanzas of four lines. It was printed at Mar Narsai Press, Trichur. The final stanza is a form of request to Mar Timotheus to bless "all priests and all the sheep and to pray for us always."

To mark the occasion of his 60th year, the Trichur Municipality presented him with a Civic Address, a rare honour. Since the Chairman of the Municipality was one of the four trustees of the Church it was easily possible. Moreover, considering the respect Mar Timotheus commanded in the public, a civic reception was not very unusual.

The address dated 2-1-1114 of the Malayalam Era (September 10, 1933) was also to mark the occasion of the *Shastiapoorti*. This time the address is presented by the members of the Chaldean Syrian Bank. This Address attracts our attention to another aspect of the life of Mar Timotheus. It is neither the congregation nor the schools, but a financial banking concern which is felicitating him on his 60th birthday. It shows that Mar Timotheus cared not only for the spiritual affairs of his children. He was the leading figure in the founding of the bank. It also expresses appreciation for the fact that Mar Timotheus has kept the ideals of honesty in business. The poor fund and the help to the Chaldean Syrian School building construction are also proudly mentioned.

The Address dated September 1, 1940 is of a different category. It is not of the whole church nor of the school nor of the Bank as we have seen but a small group of the Trichur community doing business in Cochin, 50 miles from Trichur. In this address, the members of the Chaldean Syrian Association, Cochin

is stating that the said organization was started on February 4, 1940 and it has 42 members. while thanking the Metropolitan for commencing a Sunday School at Cochin, the purpose of the Address is mentioned, i.e., to request the Metropolitan to be the patron of their Association. Among the aims of the Association the construction of a church at Cochin is mentioned.

APPENDIX II

LIST OF ORDINATIONS CONDUCTED BY MAR ABIMALEK TIMOTHEUS METROPOLITAN

1. March 12, 1912

As Deacons Poulose Konikara,
Antony Chitalan,
Antony Chackola.

2. April 16, 1916

As Sub-Decn. N. I. Ignatius.

3. January 25, 1917

As Deacon. Sub. Deacon. N. I. Ignatius.

4. January 28, 1919

As Priest. Dn. Poulose Konikara.

5. June 4, 1920

As Priests. Dn. Antony Chitalan,
Dn. Antony Chakola,
Dn. N. I. Ignatius.

As Deacons. C. J. Chacko,
M. P. Francis,
P. V. Chakunny.
N. I. Joseph,

As Sub-Dns. P. L. Francis,
M. L. Francis.

6. May 15, 1921
As Dn. (in Iraq) Mansur Elisha Darmo (late
Mar Thoma Darmo).
7. April 26, 1926
As Deacons. P. L. Francis,
M. L. Francis.
8. April 26, 1926
As Priest (in Iraq) Dn. Joseph Kelaita.
9. July 7, 1929
As Priest. Dn. M. P. Francis.
As Deacons. P. D. Francis,
A. T. Joseph,
E. L. Varghese.
10. September 14, 1930
As Deacons. P. T. John,
M. O. Varghese.
11. September 11, 1932
As Priests. Dn. P. L. Francis,
Dn. M. L. Francis.
12. ——— 1939
As Priest. Rev. P. V. Chakunny.
13. August 28, 1939
As Deacons. P. K. Timothy,
P. L. Timothy,
M. T. Joseph,
V. T. Raphael.
14. ——— 1939
As Priest. Ruwel Arsanis of Iran.
15. December 28, 1944
As Priest. Dn. P. T. John.

N B The ordination conducted by Mar Thimotheus in America is not included in this list, as no records are available. Among the ordinations in Iraq only two are included i.e. of his successor Mar Thoma Darmo as deacon and of Joseph Kelaita, his cousin as a priest. It is possible that he may have ordained more in Iraq.

APPENDIX III

LIST OF CHURCHES BUILT BY MAR TIMOTHEUS

1. Mar Yokhannan Mamdhana, Trichur-5.
2. Mar Thoma Sleekha Church, Pattikad, near the old church of the last century.
3. Mar Addai Sleekha, Paravattani, Trichur-5.
4. Mar Kuriakose Sahda Church, Kallur.
5. Mar Geevarghese Sahda Church, Cheroor.
6. Mar Yonan Church, Thirur.
7. Mar Mari Sleeha Church, Kuriachira, Trichur-6.
8. Mar Esthapanose Sahda Church, Nellangara.
9. Mar Aprem Church, Nellikunnu, Trichur-5.

But no records are available. He did not consecrate any bishops or assist at the consecration of any patriarchs, although two patriarchal consecrations took place in Iraq in 1918 and 1920.

Mar Timotheus ordained an old man named Geevarghese (Pattiasan) as sub-deacon (Heevpadyakna) at Trichur. His main duty was to clean the altar at Mar Yokhannan Mamdhana Church. He died as a sub-deacon.

Out of the deacons ordained by Mar Timotheus, P. D. Francis, M. O. Varghese, P. K. Timothy, M. T. Joseph and V. T. Raphael were promoted as priests by Mar Thoma Darmo on January 10, 1954.

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7. Letters received by Mar Timotheus during
1904 to 1945.
8. "Minutes" of the Church Assembly meetings at
Trichur.
9. Newspaper articles in the U. S. A. and India.
10. Photographs hanging on the walls of the
Metropolitan's Palace.
11. "Will" written by Mar Timotheus.

PHOTOGRAPHS



Mar Timotheus without his official
crown and scepture



Archdeacon Abimalek Kelaita before he was made a Metropolitan in 1907



Mar Timotheus seated on his official throne



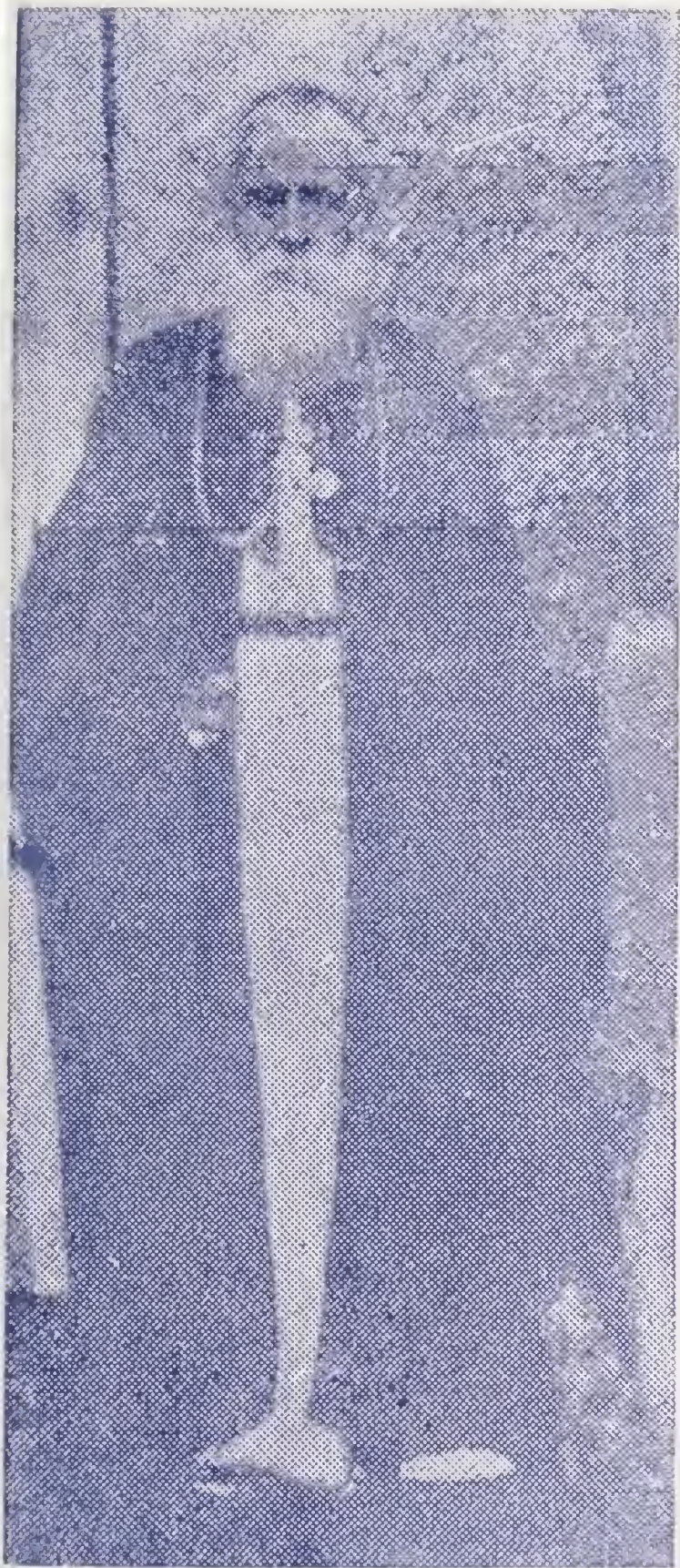
Sadhu Sunder Singh who was the guest of Mar Timotheus at Trichur in 1917



Augustine Cor episcopa Died in 1911.



Mar Timotheus in Kurdish disguise to escape the enemies during his journey to Mosul in January 1908



Mar Abimalek Timotheus Metropolitan twenty days before his demise. Photo taken on the steps of the hospital at Neyyur in 1945.



The Rev. Poullose Konikara, the spiritual first born of Mar Timotheus ordained deacon on March 12, 1912 and priest on January 28, 1919. Succeeded Mar Timotheus as the Administrator of the Church. Died on June 5, 1949.



Rev. Francis Peringai,
ordained Sub-deacon: June 4, 1920.
Deacon: April 26, 1926.
priest: Sept. 11, 1932.



Rev. M. P. Francis,
ordained deacon. June 4, 1920
Priest: July 7, 1929.



Rev. Francis Mangalam,
ordained Sub-Deacon:
June 1, 1920.
Deacon: April 26, 1926
Priest: Sept. 11, 1932.



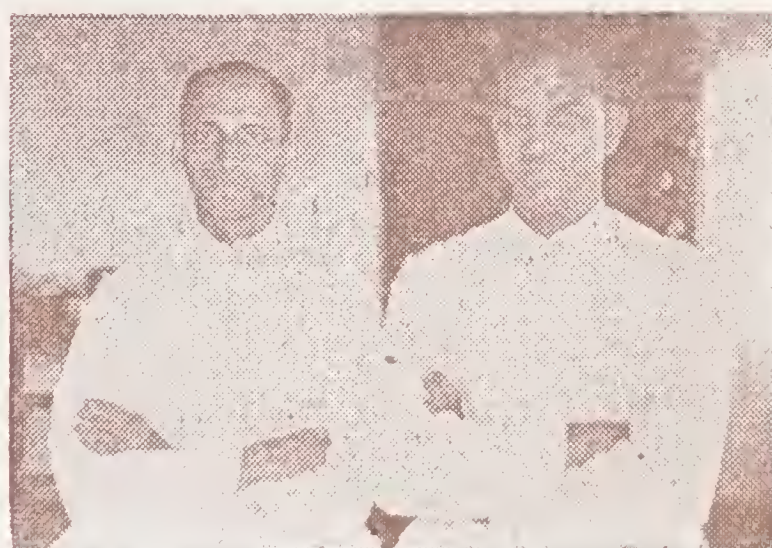
Rev. Francis Pullukaran,
Ordained Deacon: July 7,
1929. Priest: January 10,
1954.



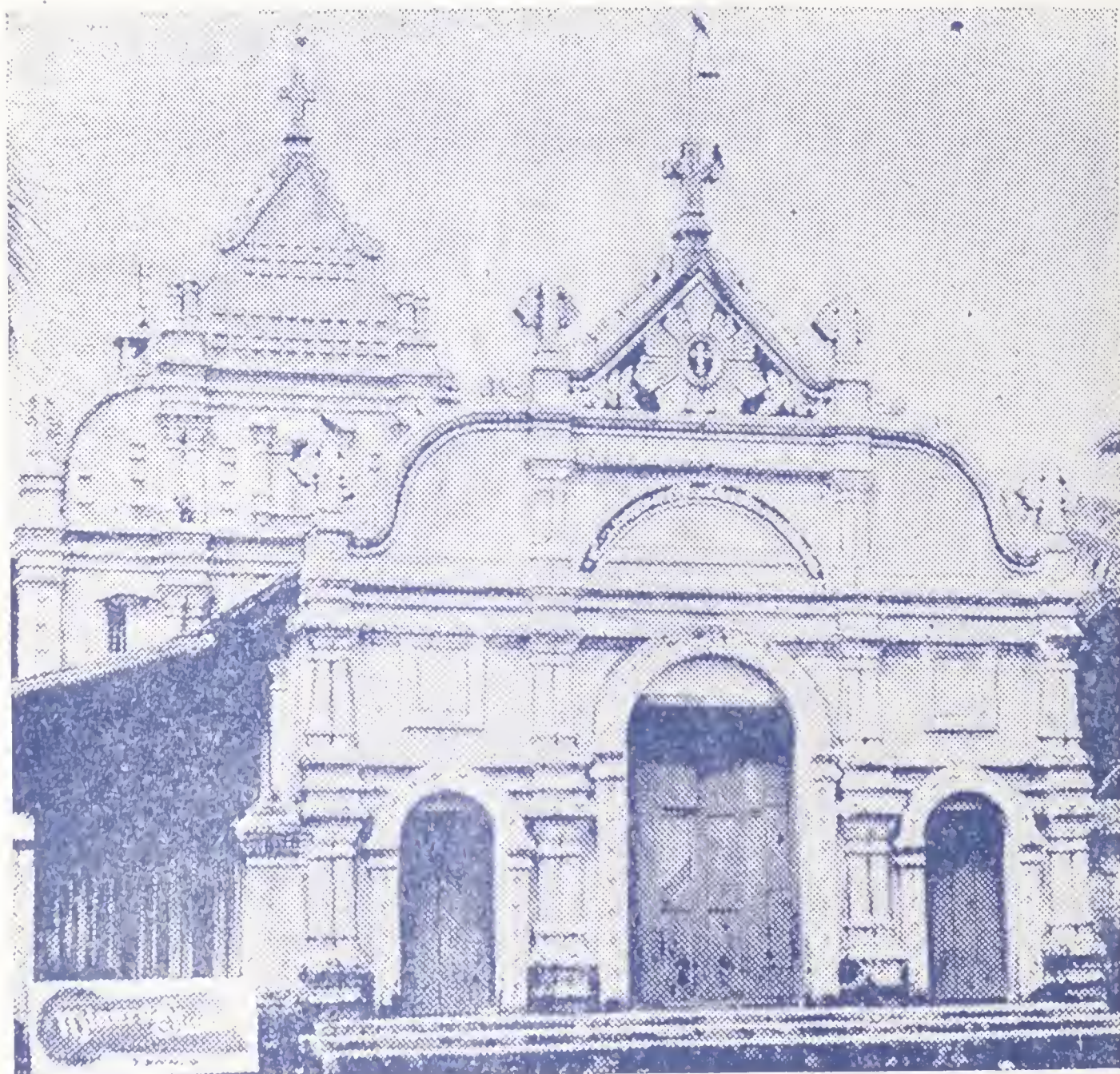
Deacon Joash J de Kelaita of
California, cousin of Mar Timo-
theus who financed the publi-
cation of this biography, along
with the author Mar Aprem
(formerly the Rev. George
Mookan) Photo taken in Turlock,
Calif, in 1967.



Rev. Timothy
Pananchery, ordained
deacon: Aug. 28, 1939.
Priest: Jan. 10, 1954.



Deacon A. T. Joseph
and
Deacon E. L. Varghese
ordained July 7, 1929.



Marth Mariyam Big Church, established in 1814 where Mar Timotheus was received in February 1908. After litigations it was given to his supporters in April 1929 by the Award of C. W. E. Cotton.



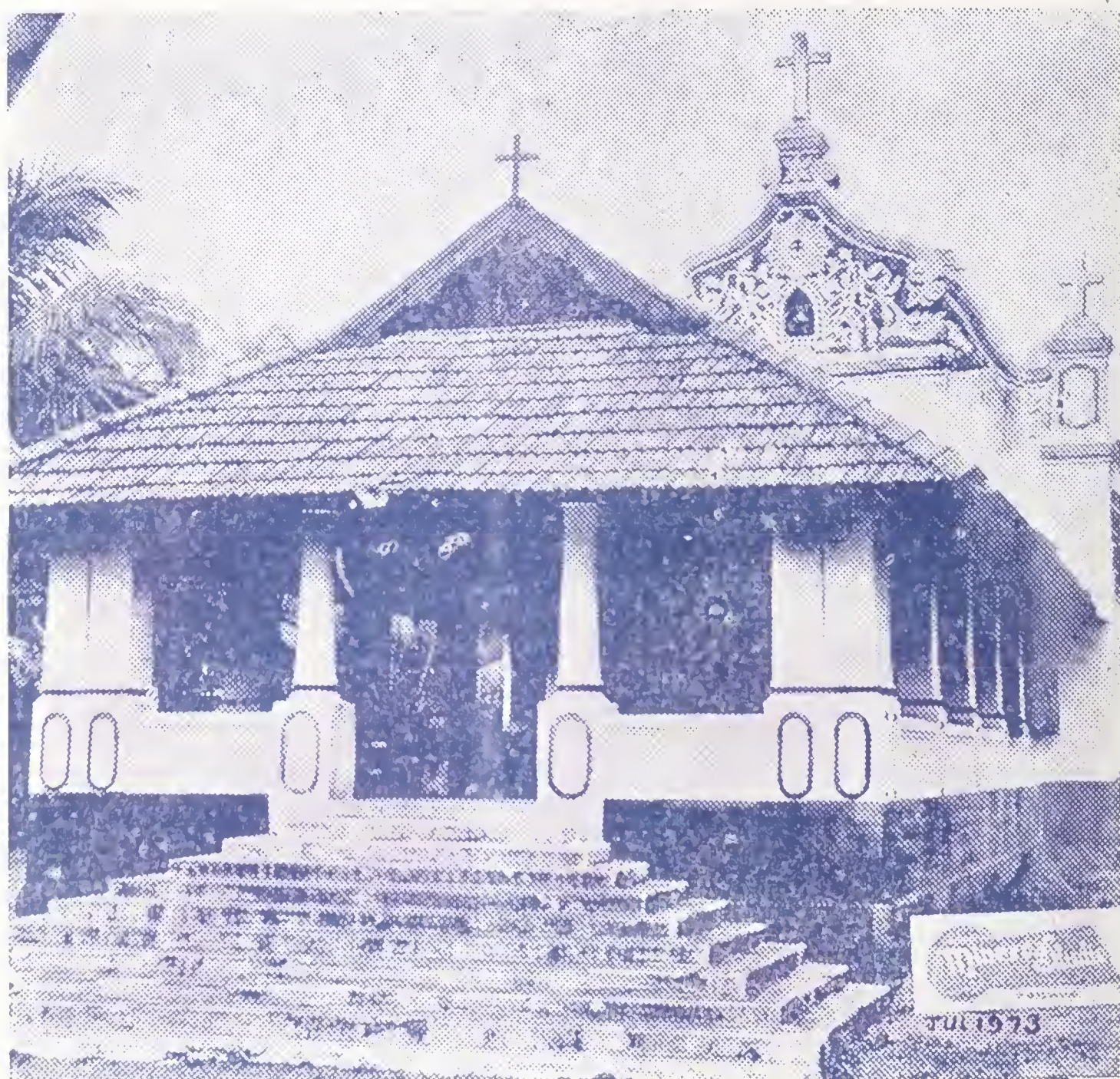
Mar Thoma Sleeha Church, Pattikad. Founded
in the last century, rebuilt in 1920.



Mar Yokhannan Mamdhana Church, East Fort, Trichur-5. Built in 1909-1912. The first church constructed by Mar Timotheus.



Mar Addai Sreeha Church, Paravattani, Trichur-5.
Foundation stone laid in 1920. completed in 1932.



Mar Aprem Church, Nellikunnu, Trichur-5.
Built in 1940.



Mar Mari Sleeha church, Chelakottukara, Trichur-6
Rebuilt after the demise of Mar Timotheus.



Mar Esthapanose Sahadha Church, Nellangara, Trichur.



The Metropolitan's Palace at Trichur built in 1927-28.



Mar Thoma Darmo (Mansur Elisha Darmo) ordained deacon by Mar Timotheus during his second foreign trip in 1921. In 1952 this deacon succeeded Mar Timotheus as the Metropolitan of Malabar and India.



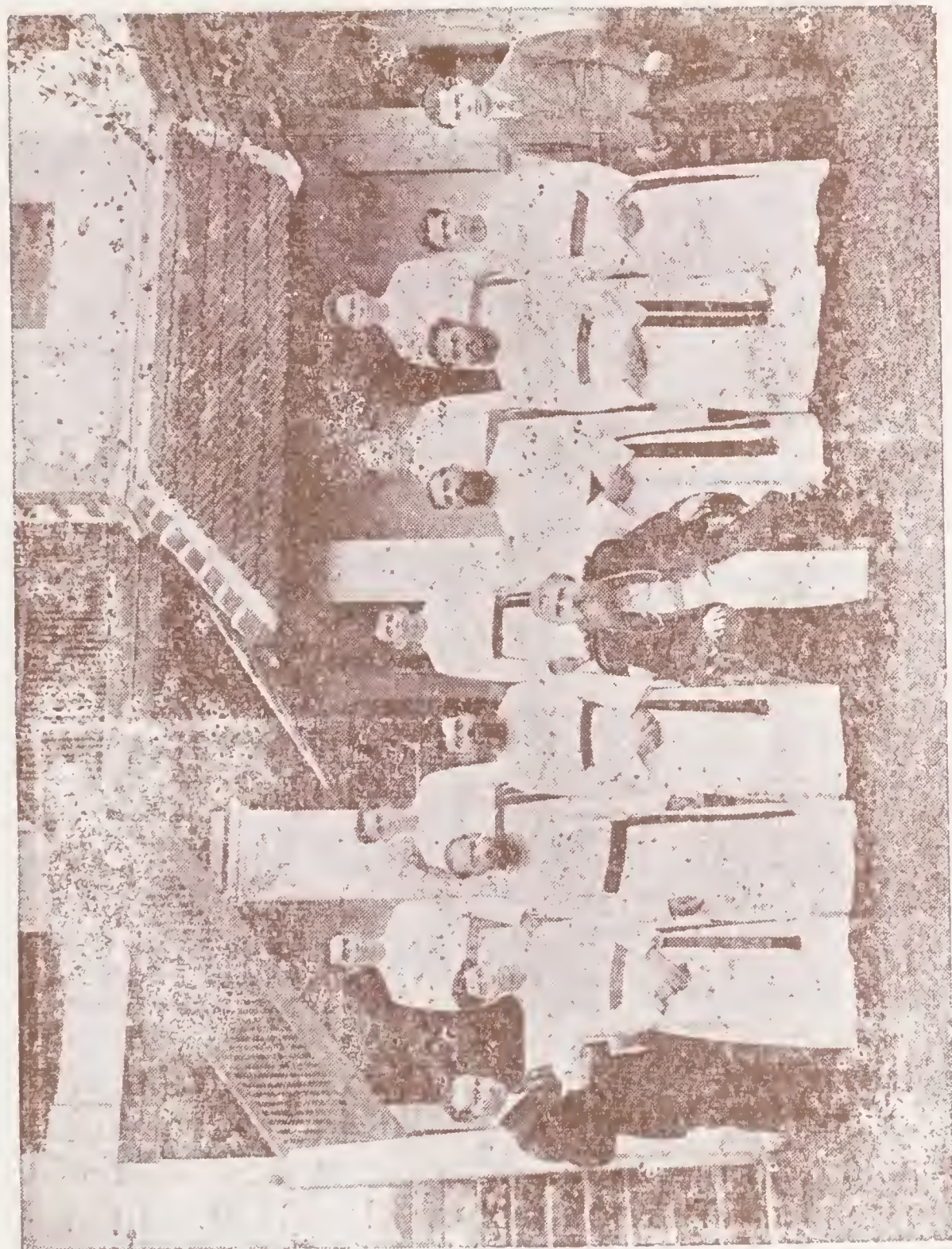
General Agha Petros Elow who attempted for a compromise with Mar Timotheus in 1923 - 1924 in England.



Mar Benjamin Shimun Patriarch who bestowed
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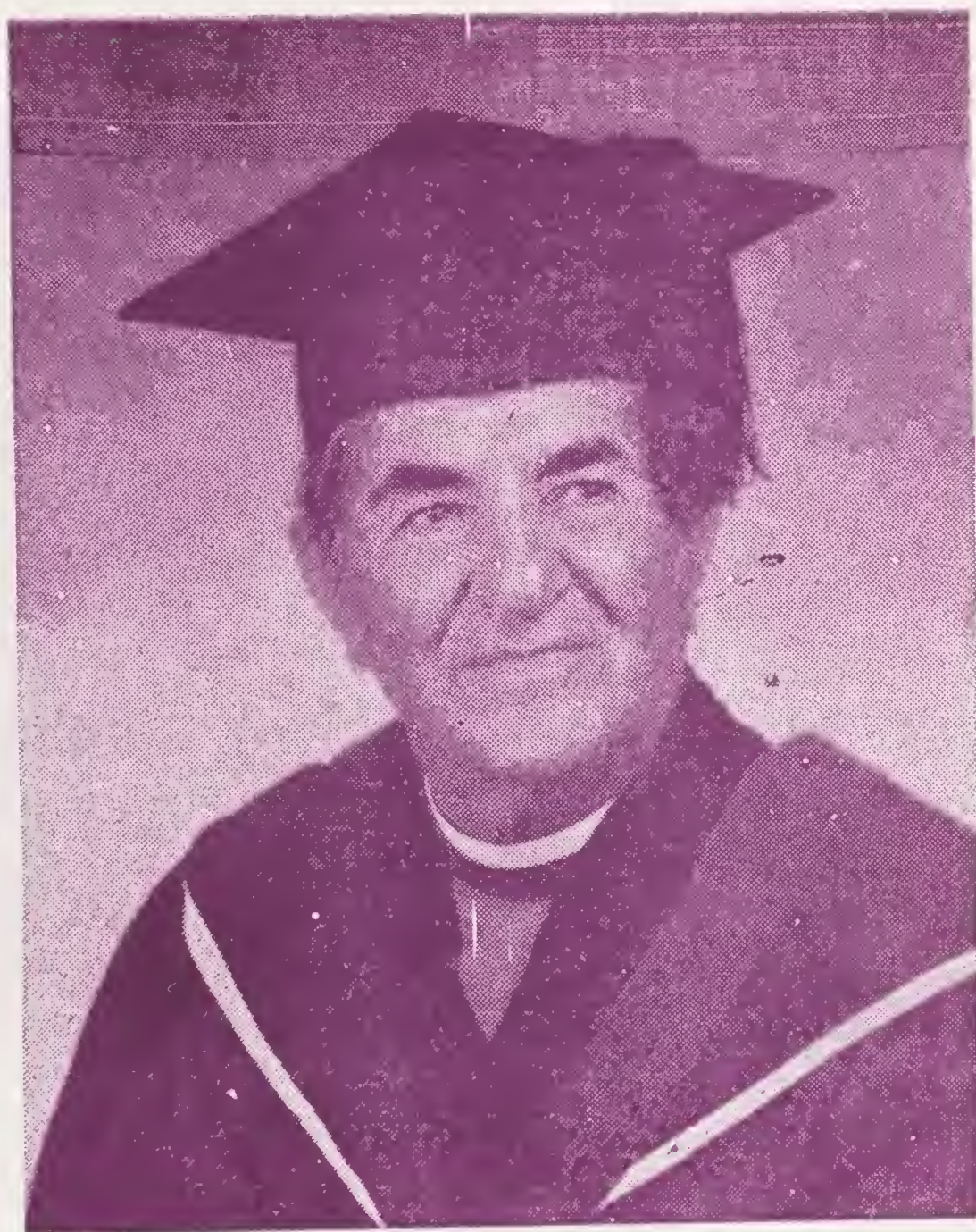
Jawaharlal Nehru with his wife Kamala and daughter Indira (present Prime Minister) photo taken at Trichur on the day of their visit to the Metropolitan's Palace on Friday May 29, 1931.



Mar Timotheus with his clergy in 1932. The two deacons without cassock are Deacon Geevarghese Benjamin (Syriac Malpan) and Deacon Dr. C. J. Chacko.



The Dewan of Cochin, Mr. Dixon inaugurating the construction of the 22½ mile long Chalakudi Anamale road in 1943. Mar Timotheus is seen in the centre. The contractor, Mr. C. P. John, later one of the Central Trustees, is seen on the right end of the photo.



Archdeacon Sadok de Mar Shimun of Chicago who supported Mar Timotheus when he was persecuted by Mar Eshai Shimun in 1928 at Mosul.



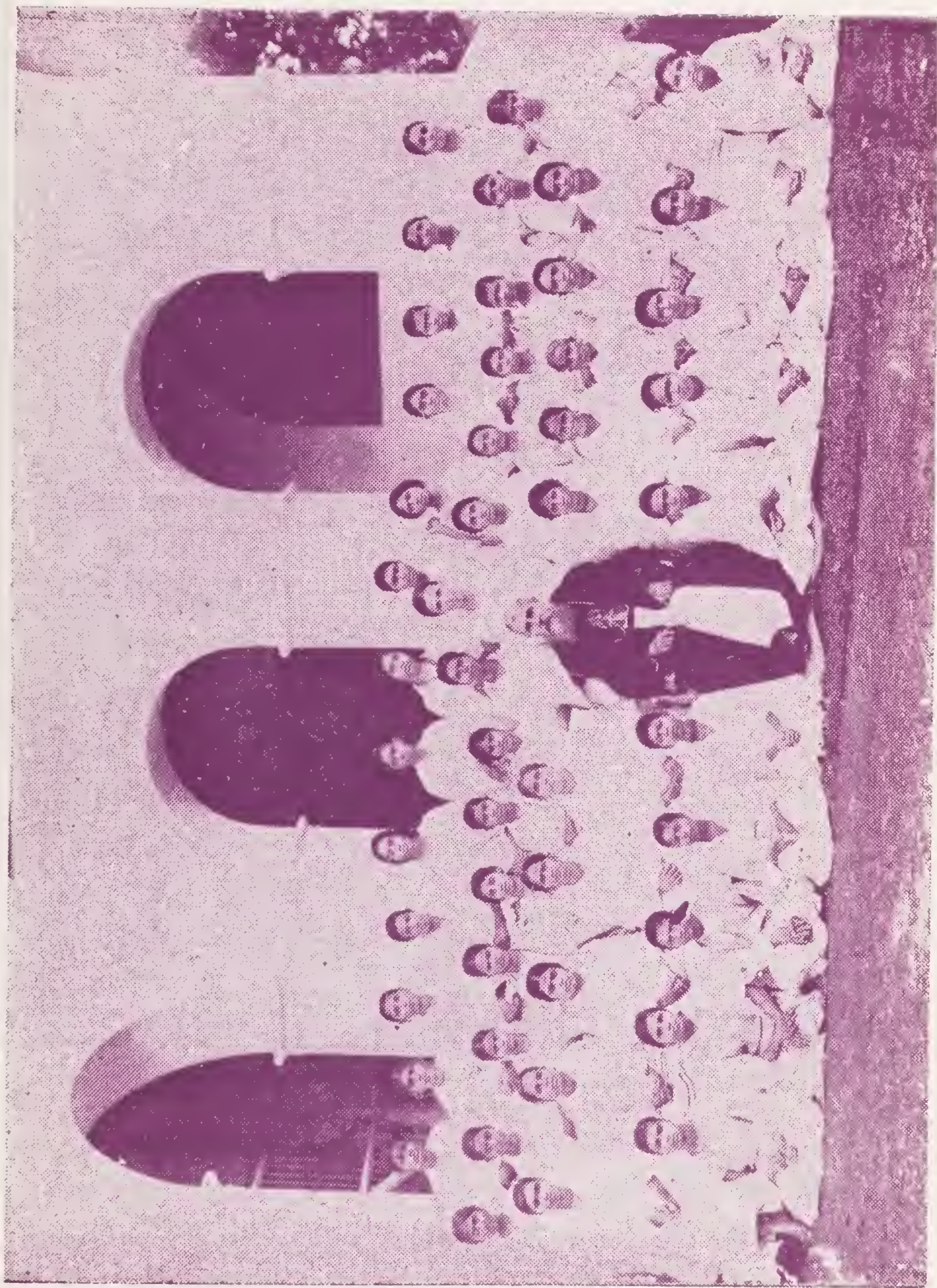
The Maharaja Sir RamaVarma visited the
Big Church in 1936.



Garden party on 60th birthday at the
Metropolitan's Palace.



Sunday School prize distribution in 1944, Dewan Sir George Boag. (The two children garlanding the Metropolitan and the Dewan are the brother and sister of the author)



The Mahila Samajam (ladies society) with Mar Timotheus
in 1934.



Palm Sunday Procession.



Mar Zaya Sargis, Bishop of Jelu,-died in 1951-who supported Mar Timotheus during the opposition from the patriarchal family in 1927-28.



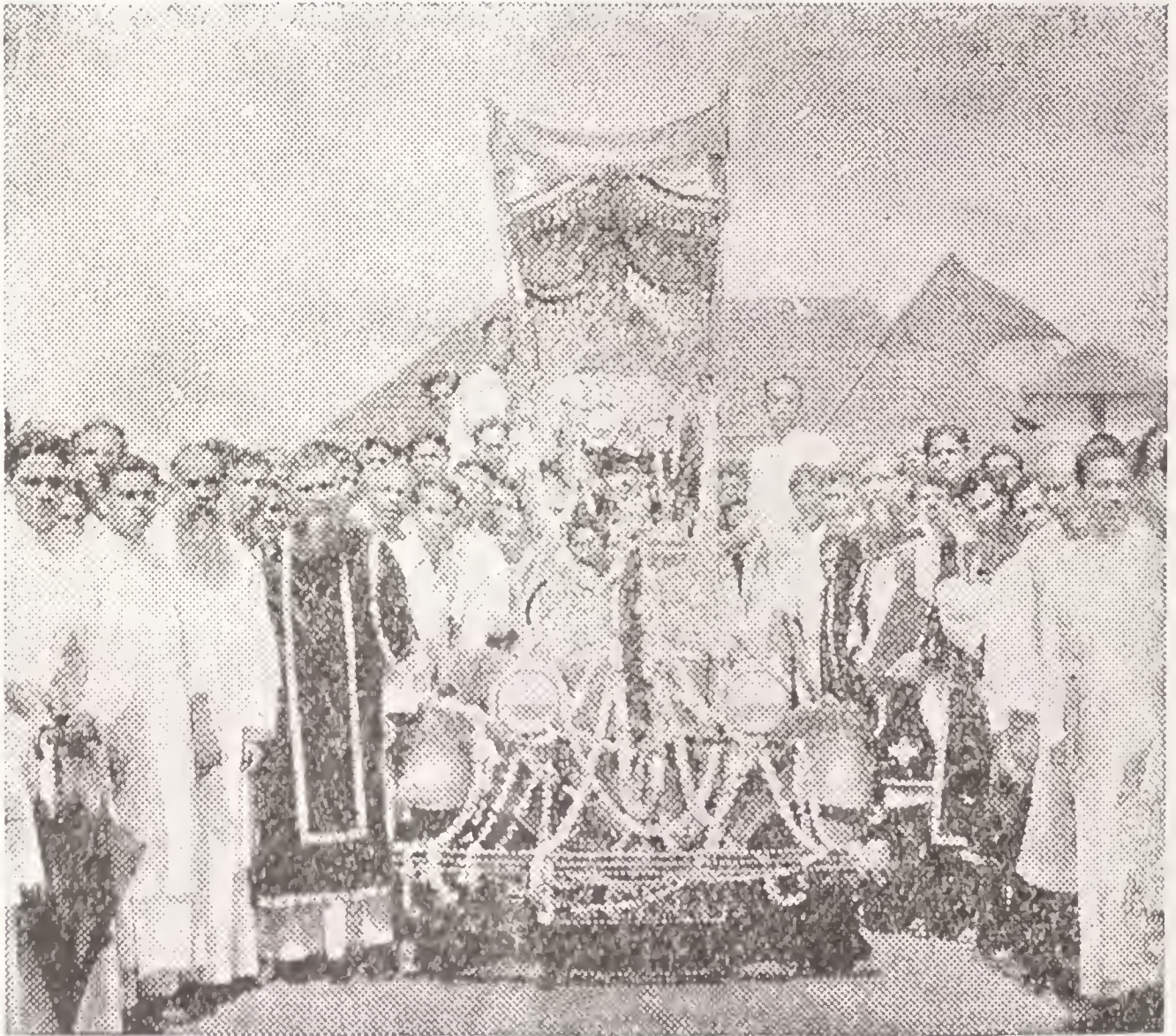
Mar Timotheus after Holy Qurbana in America in 1925.



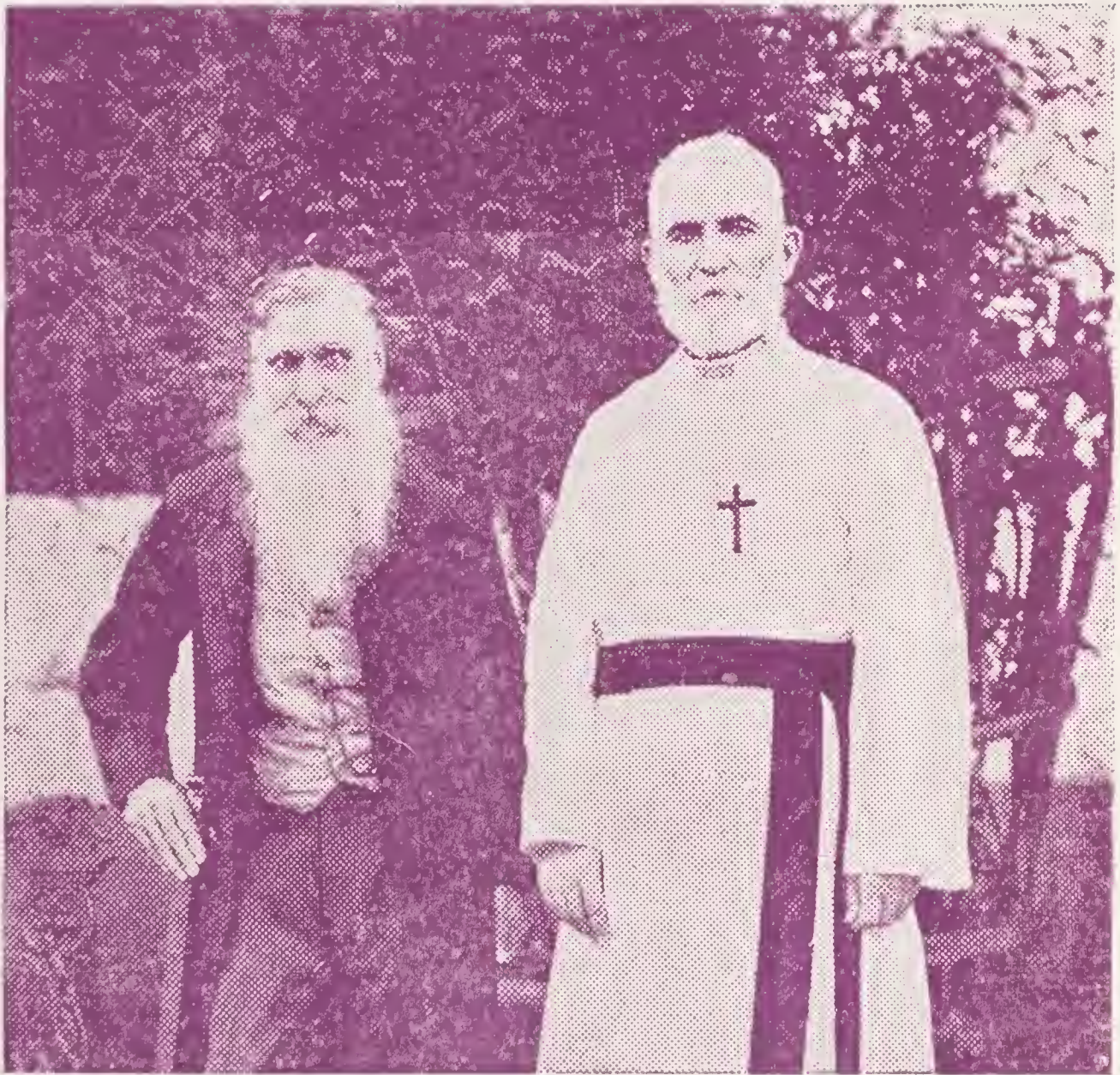
Mr. P. R. Sankaran, the driver of Mar Timotheus, has a record of service for 42 years at the Metropolitan's Palace.

Mar Timotheus with his pet cats on his lap.





Funeral procession on Wednesday May 2, 1945.



Mr. Isaac Simon, the personal secretary and the
Rev. Ruwel Arsanis, from Iran in 1939 at the
Metropolitan's Palace.



Tomb of Mar Timotheus, in the Chapel in between the Big Church and the Metropolitan's Palace, where Prime Minister Mrs. Indira Gandhi placed wreath, in homage to the Bishop. She visited along with her parents on May 29, 1931.

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ABOUT THE AUTHOR



Mar Aprem (formerly George Mookken) was born at Trichur on June 13, 1940. Educated at Trichur, Jabalpur, Bangalore, England, New York and Princeton, he took keen interest in the field of Church History.

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His first book is
Mar Thoma Darmo - A Biography
Published in 1974.

